By:

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Kitaabus-Saum

The Book of Fasting

كتاب الصوم

Fasting

Moonsighting

Itikaf

Lailatul Qadr

Taraweeh

Eid

Shawwaal

By: Mufti A.H. Elias.

ABOUT THIS EDITION

With the help of Allah, this Revised edition of the Book of Fasting is in your hands.

It has been divided into three (3) major parts, to make it compatable for Madressah usage. It is advisable to teach Part 1 in class 8, Part 2 in class 9, and Part 3 in class 10.

It would also be most beneficial for the Muslim public if parts of this book could be read after one of the Fard Salaat daily.

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REVIEW

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I express my deep thanks to Mufti Elias for giving me the honour to review this recent book on the Masaa'il of Fasting in the month of Ramadhan.

Mufti Afzal Elias is one of the sincere young Ulama of South Africa, who had dedicated himself to the cause of disseminating the teachings of Islam and guiding the Muslim public, by writing books on various issues pertaining to Sunnah, Correct Practices and True Beliefs of Islam.

The book under review, is his latest work on SAUM. The book is comprehensive and has covered practically all the essential and necessary masaa'il of Saum and all those issues which are inextricably linked with it, such as KAFFARAH, FIDYAH, SIGHTING of the MOON, EIDUL FITR, SADAQUATUL FITR, TARAWEEH and I'TIKAAF. Therefore, it could be rightly termed, a miniature encyclopaedia on the masaa'il of SAUM, and as such no Muslim home should be without a copy of this valuable store of knowledge.

Compiled by an ALIM of DEEN and extracted from authentic sources of the Books of Jurisprudence, one can safely rely on the correctness of the Masaa'il contained in this indispensable book.

SAUM was made obligatory in the second year of the Hijrah. It was prescribed to generate the quality of TAQWA in the heart of every Muslim. TAQWA encourages one to lead a virtuous life and discourages one from committing evils; it builds up the 'appetite' for Ibadah and hatred for vice.

But this quality of Taqwa can only be generated, if one fasts fulfilling all the essential Shar'ee requirements of Saum. Therefore I recommend that this important book should be carefully studied and referred to often, whenever the need arises, in order to ensure that our fast is in accordance with the requirements of the Shariah.

I conclude with the sincere prayer that Allah Ta'aala grant the energetic author, long life with complete health, to continue his noble work with devotion and sincerity, accept his present work and make it a means of true guidance for the Ummah and cause of raf-e-darajaat for the author.
Ameen ya Rabbal Alameen.

INTRODUCTION

Since Allah Taala created Man. Satan has vowed to lead man astray. Thus we have the enemy who has misled millions of people and who will continue to do so at every opportunity.

Every person has to combat two enemies; (1) Satan; (2) Nafs. Every one has to fight against Satanic forces, evil whispers and cunning cobwebs laid by Iblis. On the other hand, we have control over the carnal desires temptations and passions. To control these, certain steps have to be taken. A man who is physically threatened will walk cautiously and surround himself with bodygaurds and be well armed at all times. Similarly Satan has threatened our spiritual well-being and therefore we must arm ourselves with spiritual weapons and be well guarded against the traps laid by Satan, the accursed. One of the ways of doing this is by fasting.

Man has within himself two forces colliding all the time; the Angelic Forces and the Satanic Forces. Man's behaviour depends upon which force has the upper hand. In this month of Ramadhaan, Allah blesses us with all the means to enable the Angelic Forces to supercede the evil forces. One must therefore value every moment of this month to spiritually elevate oneself.

Fasting helps us to judge our strength in controlling our lust, greed and passion. It teaches us self-discipline so that we gain control over the factors which Satan uses as his tools against Man. Fasting is a weapon and just as any other weapon is useless unless the user knows how to use it, so too with Fasting. This book has been written with the aim of teaching Muslims how they can use the weapon of Fasting in a manner that is correct and beneficial in their war against Satan, thereby attaining the pleasure of Allah.

Fasting has been ordained during Ramadhaan (the 9th lunar month). The name of this month is derived from many sources. It is worth mentioning one which is recorded in a Hadith wherein it is related from Rasulullah (sallallahu alayhi wasallam) that "Most certainly it (Ramadaan) burns ones sins."
"Tarmado" in Arabic is derived from the word "Rimzun" meaning to burn. Thus, this month burns and purifies us just as iron is burnt in a furnace to remove all impurities. The significance of this month is that a Muslims sins are forgiven and he becomes pure and clean on condition that he fulfills all the requirements of the laws of Shariat regarding Ramadaan.

Allah has blessed us with the month of Ramadaan wherein the rebellious Shayateen are chained and one abstains from food and drink which grants one the maximum opportunity to discipline and control the Nafs.

All Ambiyaa (A.S.) are those chosen fortunate servants of Allah who are protected from Satan and Nafs from birth which makes them innocent (masoom). The more a Muslim is able to over-power Satan and Nafs the closer he gains proximity to Allah.

Even scientists agree that machines requires a rest period due to `metal fatigue Allah, The All Knowing, The Wise, Our Creator, created us and knows that we are bodily weak, and spiritually feeble-in need of occasions to boost and recharge our weak Iman so that we may adhere to the commands of Allah in the way shown to us by Our Beloved Rasulullah (sallallahu alayhi wasallam).

Due to the Mercy of Allah-in Ramadhaan, Masjids are full, charity increases, ties of Brotherhood strengthen, angers and tempers subside, and an atmosphere of peace prevails. Let us monitor the gradual regression after Eid Salaat so that we may stop it in time. Psychologists agree that habits which one wishes to remove, will decrease when monitored consciously. When the dazzling temporal world envelops us, we lose concern for the Aakhirat and that which took thirty days to achieve can be lost in minutes. We should therefore firmly resolve to be steadfast on the good habits acquired during this holy month.

The aim of this book is to educate those who wish to learn and also to answer common queries. It is also hoped that the misrepresentations and incorrect beliefs regarding this beautiful gift of fasting from Allah are cleared.

I Glorify Allah Taala who has in His Infinite Mercy and Wisdom enabled us to arrange scattered information following the style of our pious predecessors, who under the chapter `Kitabus-Saum', dealt with all that pertained to Ramadhan.

MAY ALLAH TAALA ACCEPT THIS HUMBLE WORK.

CHAPTER ONE

CAUSE OF FARZ FAST

يَاأَيُّهَا الَّذِيْنَ آمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

"O' Muslims' fasting is prescribed for you just as it was prescribed for those before you, that you may guard against evil." *1

-The coming of the first part of Ramadhan is the cause of the obligatory fast of Ramadhan.

-Every day of Ramadhaan is in-itself the cause for its obligatory nature in Ramadhan (eg, if a person accepts Islam on the 15th Ramadhan or becomes "baligh" (mature according to Islam), then for him the 15th Ramadhan fast and subsequent fasts are obligatory).

N.B. Whenever the word "he" is used, it refers to both male and female unless specified otherwise.

DEFINITION OF FASTING

Fasting, Rozaa or saum in Islam means to refrain from eating, drinking and cohabition (sex), from "Subhe Sadiq" (pre-dawn) to sunset with the niyyat (intention) of observing fast.

CONDITIONS FOR THE VALIDITY OF THE FAST

Niyyat - (intention) - every fast has to have a separate intention, and one has to be free from haidh (woman's monthly blood flow), nifaas (woman's post delivery blood flow) and those things that negate the fast.

**1 (Quran: 2:183)*

DEFINITION OF NIYYAT (INTENTION)

Niyyat means inclination of the heart. It is not necessary to state with the tongue. *2

WHAT NIYYAT TO MAKE

The following intention for the Fast has to be expressed during the night.

بِصَوْمِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

Bi - Saum - in ghadin nawaitu min shahr-i-Ramadan

"I have the intention to observe tomorrow a Fast of the month of Ramadan." The intention to be expressed at dawn or later in the day is as follows:

Nawaitu bi-Saum-il-yaum amin shari-i-Ramadhan.

"I have the intention of observing a Fast today of the month of Ramadan". It is not necessary to express the intention in Arabic alone; one may express it in any language.

NECESSITY OF NIYYAT FOR FASTING

Niyyat is necessary for fasting. A Fast will not be valid without Niyyat. The Niyyat may be made during the previous night or before noon on the day fo the fast of Ramadhan, Nazr-e-Muayyan (specific vow fast) or nafl (optional)

"Day" in Shariat (Deen) means the period from Subh-e-Sadiq to sun set. I "Subh-e-Sadiq" appears at 4am and the sun sets at 6pm - then the day will b 14 hours long and mid-day will be at 11am. So the niyyat for fasting mus be before 11am.

For the "Qaza" (compensation) fast of Ramadhan, Kaffaara (penalty fasts) c Nazr-e-Ghair Muaiyyan (non-specific vow fasts), the Niyyat must b expressed before "Subh-e-Sadiq".

*2 *(Fatawa Darul Uloom Deoband, Vol. 6, P. 344)*

If at the time of sehri one has no intention of fasting on the day, the sehri is equal to intention. *3

If a person has many months of Ramadhan Qaza to make, then the procedure for Qadha is as follows. One should make niyyat that one is making Qaza of the 1st Ramadhan month after maturity then the next and so forth until all Qaza are made. *4

MORE ABOUT NIYYAT

Niyyat for the fast of Ramadhan can be made in the night or even during the morning.
To make Niyyat means simply to form an intention:
"Today I am fasting "or" Tomorrow I shall be fasting". However, it is preferable to recite: "Allahumma Asoomu laka Gha-dan".

If one forgot to form the Niyyat, but partook of Sehri, the fast will be valid. It is necessary to renew the Niyyat each day. A single Niyyat for the whole month of Ramadhan will not (suffice).
Every fast in Ramadhan will be counted as a Ramadhan fast even if one made intention for Qaza etc. The fast made during Ramadhan will always be counted as farz-e-muayyan. (specified obligatory fast). The same applies to Wajib-e-Muayyan (specified compulsory fast) or Nazre Muayyan i.e. vow made with specification of time.

ON WHOM IS THE RAMADHAN FAST OBLIGATORY

1. One must be a Muslim.
2. One must be a major/adult. Fasting is not obligatory for minors.
3. One must be acquainted with the fact that fasting is obligatory during Ramadhan Hence, if a Muslim is a citizen of a "Dar-ul-Harb" and is not acquainted with the fact that to fast in Ramadhan is fardh then fasting is not obligatory upon him. *5
4. One must be free from the valid reasons for not observing the fast. (see next section for details).

*3 *(Jauhara, Vol.1. 140)*

*4 *(Tahtavi, 363)*

*5 *(Raddul Mukhtaar)*

VALID REASONS FOR NOT OBSERVING THE FAST

There are ten valid reasons on account of which one is allowed not to observe the Fast and they are as follows:

1. Being on a journey;
2. Sickness;
3. Pregnancy;
4. Suckling;
5. Intensity of hunger and thirst;
6. Weakness and old age;
7. Risk of life;
8. Jihàd;
9. Un-consciousness;
10. Insanity.

TYPES OF FAST
THERE ARE EIGHT TYPES OF FASTS

1. Farz-e-Muayyan

The duty of keeping all the Ramadhan fasts is called "Farz-e-Muayyan".

2. Farz-e-Ghair Muaiyyan

If one leaves out fasting with or without reason during Ramadhan, the duty to keep these as "Qaza" afterwards is called "Farz-e-Ghair-Muaiyyan"

3. Wajib-e-Muaiyyan

A pledge to fast on a fixed day or date (which is called "Nazr-e-Muaiyyan) makes fasting on that date "Wajib". For example; if one promises to keep fast for Allah on a particular date, say on the first of Rajab, for success at an examination, for instance, then it will be Wajib for him to fast on the first of Rajab if he passes the examination.

4. Wajib-e-Ghair Muaiyyan

The compensatory fast for redressing a wrong or the fasts for "Nazr-e-Ghair Muaiyyan" are Wajib-e-Ghair Muaiyyan; for example, when one promises to

fast (for Allah) for three days if one passes an examination. Also any nafl fast which was broken becomes compulsory to redeem. No date is fixed for these fasts.

5. Sunnat

There are no "Sunnat-Muakkida" fasts. But the fasts which Rasulullah (sallallahu alayhi wasallam) kept or encouraged others to keep are called "Sunnat". For example fasting for two days of Ashura (9th and 10th of Muharam) or on the 9th of Zil Hijjah (Arafat) or on the 13th, 14th 15th of every month which are called "Ayyame Abiaz".

6. Mustahab

After Farz, Wajib and Sunnat, all fasts are "Mustahab". But there are certain fasts which carry more blessings than others; for example; the six fasts of Shawwal the fasts on the 15th of Shabaan and fasting on Mondays and Thursdays.

About fasting on Mondays and Thursdays - Rasulullah (sallallahu alayhi wasallam) said:-
"that the actions are presented to Allah on these days and I would like to be in the fasting state when this is being done."

The six fasts of Shawaal - To keep them all together (one after the other) is superior but it is permissible to keep them separate within the month. Rasulullah (sallallahu alayhi wasallam) said that the one who keeps the Ramadhan fast and the six Shawwal fasts is like one who fasted the whole year round.

Those fasts which Rasulullah (sallallahu alayhi wasallam) encouraged to keep eg. the fast of Hazrat Dawood (A.S.); ie. to fast on alternate days is liked most by Allah from all the optional fast.
Nafl fasts are all the above fasts and those which are neither Makrooh nor Haraam.

7. Makrooh

These are two types:
1. Tanzihi
2. Tahrimi

1. Tahrimi (highly detested) eg. to fast only on Fridays or only on Saturdays - it is stated in the Hadith that one should not specify the Jumuah night for Salat of Tahajjud (salat at late night) and day of Jumuah for fasting thereby disregarding other nights and days.

The fast of Narooz or Marjan (fasting on the Persian fire worshippers "holy" days - same will apply to fasting on the "holy" days of the Hindus, Jews and Christians) - Unless these days coincide with one's normal habit of regular keeping of Mustahab fast eg. one fasts regularly on Mondays and Thursdays and coincidentally the Hindu festival is also on this day then in this case it is not makrooh (detested).

To fast continuously is makrooh tahrimi eg. at the time of sun-set not to make iftari (not to eat) but to join another fast with the one completed or to fast every day.

The wife's nafl fast without her husband's permission is makrooh.

8. Haraam (Forbidden)

Fasting on the days of Eid-ul-Fitr; Eid-ul-Adha, and the 3 days of "Aiyyam-e-Tashreek" (11th, 12th and 13th of Zil-Hijjah) are Haraam (forbidden).

SECTION ON THOSE FASTS WHICH HAVE TO BE SPECIFIED WITH INTENTION (IN THE NIGHT) AND SPECIFICATION AS TO WHAT TYPE OF FAST IT IS AND ON THOSE FASTS WHICH DO NOT HAVE THE ABOVE CONDITIONS.

FIRST TYPE OF FAST:

Those fasts which one has to specify intention and do not have to intend from the night eg:

1. Ramadhan fast
2. Nazr Muayyain (specified vow fast)
3. Nafl (optional) fast -

Intention for the Keeping of all the above three fasts can be made from the night till Islamic Midday. *6

The fast of Ramadhan will be regarded valid for a person who is healthy and is in station (a muqueem) even if one makes some other fast intention in the month of Ramadhan eg. instead of the fast of Ramadhan one makes the intention for Nazr or Qaza, then the fast of Ramadhan will be valid-not the others.

Contrary to the intention of the musafir (traveller - according to Shariat Islamic Law) - for fasting is not obligatory on him - thus for which fast one intends that fast becomes valid, and this also applies to the intention of the sick person (with a difference of opinion).

SECOND TYPE OF FAST:

Those fasts which have to be specified and it is necessary to make the intention in the night eg.

1. Qaza Ramadhan fast,
2. Qaza of nafl fast which was nullified
3. All types of Kafaara fast; eg. Zihaar, Yameen, Qaza and Kafaara of Ramadhan
4. Nazr Mutlaq (general vow fasts)

A nazr muayin (specified vow date fast) will not be valid by keeping the fast on another date - eg. a person supposed to fast on the 5th of September and on the 3rd of September kept a fast, saying it is for the 5th.

*6 (See 2)

The fast of the 3rd is not valid for the fast of the 5th. The person still has to fast the specified fulfilling vow fast of the 5th, it is still compulsory on that person, it has not been waived by that intention and by the keeping of a fast on the 3rd of September.

YAUM-E-SHAK FAST (FAST ON THE DAY OF DOUBT)

The month of Ramadhan starts by:

a. Sighting of the moon for Ramadhan (it is compulsory upon some Muslims to try to look the moon of Ramadhan on the 29th of Shabaan and if the moon is Not visible then.
b. To complete 30 days of Shabaan and then Ramadhan commences.

- The Day of Doubt is that day after the 29th Shabaan i.e. 30th Shabaan.
- Every fast on the Day of Doubt is makrooh (detested)
- The intention with which one fasts on the day of doubt is most important as seen in the underlying cases:-

1. to fast with the certainty of intention, that I am keeping a nafl fast - this is permissible and if on that day Ramadhan commenced then it will be counted as part of the Ramadhan fast otherwise regarded as nafl (optional);

2. to make intention with certainty that I am keeping a fast of Ramadhan - in this case it is makrooh tahrimi (near prohibition) - thus if it is Ramadhan then it is regarded as Ramadhan fast and if not then it is classified as nafl fast with near prohibition and if it was not Ramadhan and the person broke the fast, then Qaza is compulsory;

3. To keep the fast with the intention of fulfilling some compulsory fast, then it is also makrooh tahrimi (near prohibition) and if it was actually Ramadhan then it is Ramadhan. According to one opinion the compulsory fast is fulfilled and according to another opinion it is classified nafl fast with makrooh tahrimi;

4. One makes a tentative doubtful intention that if it is Ramadhan then my intention is of Ramadhan, otherwise nafl, in this case whether it is proven Ramadhan or not, the fast kept will neither be of Ramadhan nor nafl even;

5. One makes intention that if it is Ramadhan then fast is of Ramadhan or otherwise of some compulsory nature or some Qaza fast. This is also

makrooh tahrimi. In this case if it is proven Ramadhan then it will be regarded as Ramadhan's fast otherwise nafl (optional).

6. One makes a niyyat that if it is the Ramadhan fast then the intention is for it otherwise for nafl. In this case it is also makrooh. But if it is proven that it is Ramadhan then it will be counted as Ramadhan fast and Allah knows best whether it can be classified as Nafl if it is not Ramadhan.

All the fast of the Day of Doubt are makrooh except those fast which have been made with the intention of certainty (as explained above).

One should not make a double intention eg. this fast is nafl or Nazr (fast in fulfillment of some vow) and if it is proven to be Ramadhan then the fast kept will be counted as Ramadhan's whether it was kept with the intention of nafl, Qaza or wajib.

If on that Day of Doubt - between sehri and iftari - one doubts and says if this is the day of Ramadhan it is fast of Ramadhan otherwise not, then it is not a fast at all - not classified Ramadhan nor nafl fast.

To fast on the last day or the second last day of Shabaan is Makrooh but the fast earlier than that is not makrooh. Rasulullah (sallallahu alayhi wasallam) said: "do not go ahead of Ramadhan by one or two days"

However there is no detestment for that person who has a habit of fasting eg. one always fasts on Mondays and coincidently the 30th Shabaan is Monday or eg. one fasts habitually on the 27th, 28th, 29th, of every month then that person can fast on these days of Shabaan as well.

One should therefore not fast before Ramadhan due to respect for Ramadhan.

The fatawa (ruling) of the Ulema is that to fast regularly 1 to 2 days before Ramadhan is makrooh. The Christians at one stage used to fast in Ramadhan but because of over respect for Ramadhan they began to add on and on till they made it 40 fasts, which resulted in alteration of the Deen.

The Mufti will give the order of waiting to the people on the Day of Doubt. After that as the time of making intention expires and no definite information of the state of the month is received then the Mufti will give the order to the people to make Iftari (break the fast).

THOSE THINGS THAT DO NOT NULLIFY (BREAK) THE FAST

1. Eating forgetfully
2. Drinking forgetfully
3. To apply oil on the head or anywhere;
4. To apply Surma - even if its taste be felt in the throat;
5. Removal of blood;
6. Backbiting;
7. Making the intention of iftaari without actually breaking the fast;
8. Involuntary entry of smoke into the throat;
9. Involuntary entry of a fly into the throat;
10. Involuntary entry of dust into the throat, even it be of the mill;
11. On tasting the effect of smoke in the throat although he remembers that he is fasting.
12. To wake up in the state of Janabat (in need of ghusl) and spend the whole day in this matter - although to remain in this condition for the whole day is prohibited;
13. Water enters the ears while one is in a pool or river etc;
14. A person repeatedly uses the same twig to clean one's ears;
15. Person holds back forcefully a sneeze or swallowed mucus, (it is best to remove the mucus);
16. Vomiting involuntarily and then the vomit went back inside even it be a mouthful;
17. or voluntary vomiting less than mouthful even if he took it back;
18. To eat something which is less than a grain in size which was stuck in between the teeth;
19. To eat something which is very minute from outside the mouth-picked it up and put it into the mouth - so small a thing that its taste does not reach the throat or is not felt by the throat.
20. To use tooth paste, tooth powder, etc. to clean the teeth - provided these do not go down the throat - *32
21. One can wet clothing and wear it. *33
22. A bleeding nose does not break the fast, even if the saliva is slightly effected. But if the blood flows down the throat then the fast will break *34
23. It is permissible to make ghusl any amount of times while fasting. *35

*32 *(Fatawa Darul Uloom Vol. 6 Page 403)*

*33 *(Shami)*

*34 *(Fatawa Darul Uloom - Vol. 6, Page 406)*

*35 *(Alamgiri - Vol. 6, Page 406*

24. It is permissible to receive vaccine, innoculation or injection while fasting - *36
25. To put medicine in the eye is permissible while fasting *37
26. If on awakening one found blood on the teeth and does not know whether it went into the stomach or not then the fast will not break. *38
27. Pyorrhoea (disease of the gums where little matter is given off.) does not break the fast, for it is lesser in quantity than the spittle and is unavoidable. *39
28. Fast does not break when bitten by a snake, scorpion or wasp.
29. If the person who forgot it is Ramadhan is seen eating, drinking and has the strength to continue to fast, then the one seeing should remind the one eating and not to remind is makrooh (detested). And if the person who is eating or drinking forgetfully has not the strength to continue the fast then it is better for the one seeing this not to remind the person eating.
30. Unintentional inhaling of smoke and fumes of mosquito coils and air fresheners. *40.

*36 *(Fatawa Darul Uloom Vol. 6; Page. 407)*
*37 *(ibid)*
*38 *(Durre Muktar Vol. 2; Page 134)*
*39 *(Alamgiri Vol. 1; Page 131, Shami Vol. 2, Page 134)*
*40 *(Fatawa Mehmoodia, Vol. 3, Page 127)**40 *(Fatawa Mehmoodia, Vol. 3, Page 127)*

THOSE THINGS THAT BREAK THE FAST AND MAKE QAZA AND KAFAARA COMPULSORY

For Kafaara to become compulsory there are a few conditions-:

1. The fast has to be the fast of Ramadhan-any fast outside Ramadhan will not need Kafaara;
2. The person has to be baligh. (Islamically mature);
3. If a person is a Musafir in Ramadhan and keeps a Qaza fast instead of the fast of Ramadhan and breaks it then Kafaara does not become compulsory;
4. The person has to break the fast voluntarily and intentionally. If due to illness or if someone is forced to break the fast, there is no Kafaara. By forced is meant the fear of loss of life or of loosing any part of the body *41
5. Intention must have been made from the night.
6. If a person who was not ill from Sehri to Iftaar and does any of the following things without dire need and by his own will then both Qaza and Kafaara become compulsory.

1. To eat;
2. to drink something which is used as food - (a) that food which is edible and fulfils the desire of the stomach; - someone by his own choice (voluntarily) allowed smoke to enter into the throat (smoke of tabacco, musk, amber ect) will make Kafaara compulsory, for one gets enjoyment and the body is inclined towards sucking smoke); (b) that food by which the body feels better - it aids the body or such a thing which is used as medicine (that which makes the body feel better and aids it towards betterment.);
3. To swallow rain drops which enter one's mouth (snow, ice, hail come under the same category;)
4. To eat raw meat, whether halaal or haraam;
5. According to Faqih Abu Laith (R.A.) also eating of fat and according to all the eating of dry meat;
6. Eating of wheat;
7. Chewing of wheat - but when one chews a grain of wheat and it remains in the teeth and does not even reach the throat, then there is no Qaza and no Kafaara;
8. The swallowing of even one grain of wheat;
9. Till (sasamee seed) or anything like till to be swallowed by taking i from outside - this is the preferred opinion - (Mazhab);

*41 *(Mirqat)*

10. To eat any stone which is used as medicine or for a person who is habitually a stone eater - for such a person to eat stone will break the fast;
11. According to the preferred mazhab, to eat a little salt, (for a lot of salt is neither taken as medicine nor enjoyment);
12. If after any of the following acts one thinks that the fast is broken and thereby eats etc.
a. after backbiting;
b. after removal of blood;
c. after applying oil to the moustache;
13. To think that the above broke the fast and begin eating intentionally makes Kafaara compulsory.
14. If the Mufti gave a ruling according to his mazhab eg. the hadith stating "backbiting breaks the fast" - which actually means that the purpose of the fast is destroyed but the person (listener) was told that his fast broke and then he ate, in that case only the Qaza is compulsory - but if he knows the actual meaning of the hadith, then obviously Qaza and Kafaara becomes compulsory.
15. If the moon was seen just before the sunset of the 30th fast and some one broke his fast, then Kafaara and Qaza both become compulsory. *42

If Kafaara became necessary by committing any of the aforementioned factors more than once then one Kafaara is due. But if after completion of the Kafaara, once again commits an act that necessitates Kafaara then a separate Kafaara has to be made.

THINGS WHICH NULLIFY THE NEED FOR KAFFAARA

If on that day when the fast was broken due to some reason as stated in the previous section, and which made Kafaara compulsory, then if on that very same day one experiences such an illness that should have made Iftaar permissible - then this nullify kafaara.

*42 *(Kifayatul Mufti Vol. 4, Page 231)*

THINGS WHICH DO NOT NULLIFY THE NEED FOR KAFAARA

1. The illness must not be self created, self afflicted e.g. - stabbing oneself or dropping oneself from the roof and injuring oneself or to use such a medicine that will make one sick.

2. If on that very same day when Kafaara became compulsory that person was forcefully taken on a journey (Zaahir Riwayaat). If he went voluntarily on a journey then also Kaffaara becomes compulsory.

However if he returns from such a journey which he made voluntarily or involuntarily and then, on reaching home breaks the fast then in both cases Kafaara is not compulsory. *43

HOW KAFFAARAH SHOULD BE MADE

Kaffaarah is the penalty which the Shariah imposes upon a Believer for flagrant violation of the sanctity of Fasting during the month of Ramadhan. A penalty of sixty consecutive days fasting is imposed for deliberately breaking or terminating a Fast of Ramadhan. If Niyyat for fasting was made during the night time (i.e. up to the time when Sehri expires) then the deliberate breaking of such a fast will make one liable for the penalty of Kaffaarah. The penalty of Kaffaarah (i.e. fasting sixty days in succession - one day after the other) applies ONLY for breaking a fast of Ramadhan for which Niyyat was formed during the night time.

KAFAARAH IS FULFILLED BY:

1. To free one slave even if he be a non-muslim;

2. If one cannot do (1) then one will have to fast for two months consecutively (without leaving one day as a gap) - therefore one must not fast during the month where in Eid-ul-Adha or Ayyum Tashriq (three days after Eid-ul-Adha) come;

3. If one does not have the strength to fast then;

*43 *(Tahtawi)*

a. feed sixty poor and hungry persons two meals - the condition is that the poor people must be same persons for both the meals otherwise the Kafaara will not be fulfilled or

b. feed one person for sixty days two meals a day. (It is not permissible to give one person on one day the food of sixty days or its price). The condition is that the one whom you feed must be hungry for non - hungry people obviously eat less than those who are hungry.

OR

c. to give each of the sixty poor persons;

1. 1 saa of wheat or
2. 1 saa of wheat flour or
3. 1 saa of wheat porridge or
4. 1 saa of date or
5. 1 saa of barley or any other grain; or
6. the price of one of the above.

1 saa = 270 tolas (7,5 tolas = 87,48 grams = **2,8125 troy oz**)

MASAA-IL PERTAINING TO KAFAARA

1. Kafaara applies only to the fasts of Ramadhan. Hence if a Nafl or any other fast was deliberately broken, then Kafaara is not imposed. For a Nafl fast broken, only Qaza is offered, i.e. one day has to be fasted in lieu of the Nafl fast which was nullified.

2. If niyyat for fasting during Ramadhan was not formed at night, but was made during the day (any time after Suhub Saadiq - i.e. the time when the fast officially commences) then only Qaza of one fast has to be made if the fast was nullified. However, to break the fast without valid Islamic reason is a henious sin warranting severe punishment.

3. Should a person be liable for Kafaara, but his/her health is such that there exists no hope of fulfilling the sixty consecutive fasts then instead of the sixty fasts, sixty Masaakeen (poor persons) have to be fed - each poor person to be given two square meals. Alternatively, it is permissible to give each miskeen the amount which is given as Sadaqatul Fitr. It should be remembered that the alternative of providing sixty Masaakeen for Kafaara of

Ramadhan is permissible only in the event of total inability to fast the sixty prescribed fasts of the Kafaara.

4. In addition to the sixty days of Kafaarah an extra day fast shall also be kept as Qaza (fulfilment) of the day nullified.

5. Even if a number of fasts during any one Ramadhan are nullified deliberately only a single Kafaarah penalty is imposed. However if fasts of different Ramadhans were broken then the number of Kaffaaraahs will be equal to the number of Ramadhans. For example: Someone deliberately ended one or more fasts some years ago in a single Ramadhan, and last year he broke one or more fasts, and this year he did likewise. In this case three Kafaarah penalties will be imposed upon the breaker because three different Ramadhans are involved. However, this does not mean that he must fast 180 consecutive days, after completing one Kaffaarah (sixty consecutive days) he may commence his second Kaffaarah after some time, and the third Kaffaarah sometime after completing the second.

6. Kafaara money cannot be used for Masjid renovation or Madressah construction *44

7. When one has no strength to fast then only is feeding permissible *45

*44 *(Durre Muktaar - Vol. 2 Page 149)*
*45 *(Alamgiri - Vol. 1 Page 201)*

THOSE THINGS THAT BREAK THE FAST BUT DO NOT MAKE KAFAARA COMPULSORY AND ONLY MAKE QAZA COMPULSORY

1. Eat the following:-

Raw rice; kneaded flour - (dry - without any ghee-fatty oil being mixed with it); a large quantity of salt all at one time; any stone which is generally not eaten nor used for medicines; cotton; wool; paper; any fruit which is generally not eaten unripe; raw nuts, pebbles, iron; sand, copper, gold or silver.

2. Applies medicine in the nose, (nose drops), according to the correct mazhab.

3. Applies anything into the throat via a tube;

4. Applies oil in the ears;

5. Applies drops of water in the ears; according to the correct mazhab;

6. Applies medicine in the stomach wounds or brain (head) which reaches the brain or stomach;

7. Entry of drops of rain into the throat;

8. Entry of ice into the throat and the person does not remove it with his own action;

9. Broke one's fast due to error or forgetfulness;

10. While gargling water went down the throat;

11. Someone puts water which reaches the stomach of a sleeping one;

12. Eats after eating forgetfully although he knows the hadith that Rasulullah (sallallahu alayhi wasallam) said:
 "that person who eats or drinks forgetfully should complete the fast" (for the fast has not broken - according to the correct mazhab).

13. When one made intention during the day and not in the night;

14. When one was a Musaafir in the day, then he decided to stay and eat;

15. When one was muqueem (one in station) in the morning then he went on journey and ate (the condition being that he must have eaten outside his zone (area), if he eats inside his zone the Kaafara also becomes necessary;

16. When one had no intention of keeping the fast but starved the whole day;

17. Make iftaar (broke the fast) doubting whether the sun had set (whereas in reality it had not set);

18. Eat sehri (pre-dawn tiffin) doubting whether it is still pre-dawn or not (whereas in reality pre-dawn had set in);

19. Broke any fast besides the Ramadhan fast;

20. Voluntarily vomitting (e.g. put one's fingers in the throat) even it be less than a mouthful (Zahir Riwayat) but the correct view is Imam Yusuf (R.A.) who says it must be a mouthful before it goes pass the lips;

21. To eat something which was stuck between the teeth, which was of the size of a grain of chana; (gram doll)

22. When blood flowed from the gums and teeth into the throat. *46

23. By inhaling any medicine when the effect reaches the brain or stomach *47

24. When one intentionally inhales smoke while forgetting one is in the state of fasting *48

*46 *(Durre - Mukhtaar Vol. 2; Page 134)*

*47 *(ibid - Page 133)*

*48 *(ibid Page. 133/4)*

25. When one breaks the fast due to extreme thirst or hunger which makes one feel strongly that one is going to die or it is going to be extremely detrimental to the health *49

26. When a person intentionally broke the fast then fell sick (on the very same day) *50

27. When one made no inention to fast and then ate *51

28. When one did not know that sehri time ended and still ate *52

29. When one made iftaar thinking that the sun has set and then saw the sun *53

30. A person who was in a coma (unconscious) for the whole of Ramadhan will make Qaza but not of the day of the night when coma started;

31. Or a person became mad and stayed like that for the whole month, then Qaza is not compulsory because the time for making intention has passed (according to the correct mazhab) (fasting is for sane persons and this person was not sane in Ramadhan);

32. A person was mad for the whole of Ramadhan (before it was started till the end) then no Qaza is necessary.

33. If a mad person became better after Zawwal of the last day of Ramadhan (the last time for making intention has passed) then also no Qaza is compulsory.

34. A mad person regained his sanity before Zawwal of any fast of Ramadhan then became ill for the rest of Ramadhan then also no Qaza is necessary.

35. Use of the following for medical reasons:
(d) nasal sprays or gels
(b) asthmatic inhalers (wet or dry)

**49 (ibid, Page 158);*

**50 (ibid Page 151)*

**51 (ibid Page 144)*

**52 (ibid, Vol. 1 Page 207)*

**53 (ibid Page 208)*

If a person breaks his fast or his fast breaks then for the rest of the day he should be like a fasting person and the rule is also for that woman who has become pure after pre-dawn from haidh (monthly period) or nifaas (post child birth blood discharge) and

a. upon that child who becomes mature and
b. upon that Kaafir who accepts Islam.

Besides (a) the child becoming mature and
(b) the Kafir becoming Muslim;
upon the rest mentioned Qaza is compulsory (i.e.) for that day.

THOSE THINGS WHICH ARE MAKROOH WHEN FASTING

1. To taste something unnecessarily:
2. To chew any type of gum or tough meat - the taste of which does not reach the throat;
3. To remove saliva (spit) from the mouth and then to take it back;
4. To do any such thing that will make one weak e.g. cupping; removal of blood or to open a vein.
5. To keep only one of the two suggested fast of Muharram is makrooh tanzihi (undesirable) *54

THOSE THINGS WHICH ARE NOT MAKROOH WHEN FASTING

1. To apply oil on the moustache (hair);
2. To apply surma;
3. Cupping or removal of blood or opening a vein without weakness resulting;

*54 *(Mirkaatul-ul-Falah Page 351)*

4. To make use of miswak - just as it is masnoon to use miswak in the begining of the day, it is also masnoon to use it at the end of the day (evening) even if the miswak be fresh or wet with water;

5. To gargle or put water into the nose (for cleaning) outside wudhu (besides wudhu times);

6. To make ghusl to cool oneself;

7. To wear wet clothes;

8. To be on wet sheets etc.

THOSE THINGS WHICH ARE MUSTAHAB WHEN FASTING

1. To partake of sehri; (pre-dawn tiffin;)

2. To eat sehri during its last time (to keep Shariat matters on its limit is obligatory and to either increase or decrease Shari limits is altering the Deen. Thus to delay Sehri and to break fast on time is mustahab, by that action we maintain Shari limits) - Iftaar becomes makrooh when stars become visible [55]

3. Not to delay in iftaar (opening fast) when there are no clouds - for one is certain of the setting of the sun.

4. To make iftaar with dates and dry dates are best. [56]

CONCERNING ILLNESS

It is jaiz (permissible) for that person not to keep fast,

1. Who fears that the illness will increase or

2. Who fears that the illness will be prolonged

3. For a pregnant or breast feeding woman who is ill or fears:-

*55 *(Mirqaat-ul-Falah)*
*56 *(Mishkat Page 175)*

1. damage to her brain (intelligence) or

2. destruction (severe illness) or

3. fear of becoming ill - irrespective of whether the breast fed child be hers or another's;

The above fear is valid when:

a. one has a strong indication that something is going to occur or

b. past experience and observation has shown its occurance or

c. a just, good experienced Muslim doctor expresses fear on the case.

- Iftari is permissible for that person who fears death, due to severe thirst hunger or fears that he will loose his sanity or fears that he will loose ai one of his five senses.

- It is important that these conditions of severe thirst or hunger are r created by oneself (e.g. one went hunting and began running etc. then due this he breaks his fast then Kafaara is compulsory).

However if a worker is forced to do such a job which causes severe thirst hunger and is forced to break the fast then he will not make Kafaara *57

CONCERNING THE MUSAFIR

Iftaari is permissible for a musafir.

For a musafir to fast is mustahab and desirable if;

a. fasting is not deterimental for him and

b. when most of his travelling companions are also fasting,

*57 *(Tahtavi)*

When most of the travelling companions are not fasing then to open the fast is more superior so that the unity in the jamaat of travel is maintained.

When the sick person dies before recovering or a musafir dies before the completion of his journey then it is not compulsory for him to make a will for giving of fidya for those last fasts.

A healthy person on station (muqueem) must on return from the journey or on recovery, make Qaza for missed fasts.
If he does not make Qaza then it is compulsory upon such a person to make a will for the payment of fidya for missed fasts.

One must not postpone fasting of Ramadhan due to examinations or tests. *58

Increase of heat, thirst or hunger while fasting will increase the thawab (rewards) of fasting. *59

QAZA FAST

To keep Qaza (other than Kafaara) continuously (without a day break in between) is not a condition - but it is mustahab to keep the Qaza continuously.

Ramadhan arrives and Qaza of the previous Ramadhan are still outstanding then the present Ramadhan's fasts will have to be made first and thereafter, the Qazas of the previous Ramadhan.

One cannot keep Qaza of any fasts during the month of Ramadhan.

It is permissible for a Sheikh-e-Fani or Aujooz-e-Fania (such an old man or woman whose strength has diminished and is now awaiting death) not to fast, on both fidya is compulsory.

*58 *(Fatawa Rahimiyah)*

*59 *((Fatawa Mehmoodia Vol. 3 Page 127)*

NAFL FAST

According to one Riwayat (narration) it is permissible for a person keeping a nafl fast to make iftaari without reason.

According to another Riwayat-to be a guest is sufficient reason to make iftaar. If before or after Zawwal, any of one's parents ordered one to break the fast or one became a guest and the host was not prepared to eat alone - then one may break the fast. *60

Rasulullah (sallallahu alayhi wasallam) said that person who out of respect for his host broke the nafl fast then for that fast he will get the thawab of 1000 fasts and if he makes Qaza for the broken fast then in exchange of every fast he will get the thawab of 2000 fast (1000 for Qaza fast and 1000 for the fast itself - *61

Qaza becomes compulsory upon a person who breaks a nafl fast (due to any reason). However if the reason be that one started fasting on one of the two Eids or three days after Eid-ul-Adha, then broke it, then there is no Qaza compulsory. *62

To keep nafl fast before Ramadhan although one has Qaza fast to fulfil is permissible. However this law does not apply to Qaza salat. *63

The best fast after Ramadhan are the Muharram ones and the best salaat after farz are the night nafl Salaat (tahajjuid) - *64

On the 10th of Muharram fasting is masnun and according to one's capacity to spend more on food for the family as compared to other days is mustahab and no special namaaz is proven for that day. *65

One can Keep the fast in Arafat and it will not harm the haj in any way. *66

*60 *(Mirqat)*

*61 *(Mirqat)*

*62 *(Zaahir Riwayat)*

*63 *(Durre Mukhtar Vol. 2 Page 160)*

*64 *(Mishkat Page 178)*

*65 *(Kifayatul Mufti Page 238, Vol. 4)*

*66 *(Durre Muktar)*

According to the Hanafis to fast only on Jumuah is not makrooh. *67

FIDYAH RECOMPENSATION:

A person who has become extremely weak due to old age or disease, and has no hope of recovery and as a result cannot fast, has been allowed by Shariah not to fast but give fidyah.

QUANTITY OF FIDYAH

The fidya for a fast is similar to that of farz and wajib namaaz. Fidya for every fasting day is:

a. 1 saa of wheat, or
b. 3 lbs = 1.6kg of wheat or
c. 7lbs = 3.2kg of barley or
d. the equivalent of the above in cash (the price in that year) or kind - to a poor and needy person.

REGULATIONS CONCERNING FIDYAH

1. If after paying of Fidyah a sick person regains health by the grace of Allah, he should observe the missed fasts on other days, hoping from Allah that He will not let go waste the reward of the Fidyah given away by him.

2. If a dying person who has to observe some missed fasts makes a will that Fidyah should be paid for his missed fasts out of his property, it is incumbent upon his heirs to pay off the required Fidyah provided that it does not exceed one third of the property. If it does the extra amount can be paid only with the concurrence of the heirs though even in that case the concurrence of the minor heirs will be of no legal value and effect. (i.e. one should wait till the minors mature and then ask their permission).

3. If the dying person has made no will, the heirs themselves may pay off Fidyah for his missed fast hoping from Allah that He will accept it and will not call the concerned person to account.

*67 *(Durre Muktaar, Vol. 2, Page 114)*

4. Fidyah for one missed Prayer is the same as of one missed Fast; therefore if a person missed all the Prayers on a day he will be required to pay Fidyah for six Prayers (including the compulsory Witr Prayer).

5. The injunctions for paying Fidyah for the missed Prayers of a dying person are the same as for his missed Fasts.

6. The heirs cannot observe the Fasts or offer Prayers on behlaf of a dead person.

7. To postpone a Ramadhan Fast on account of a number of minor excuses or illness or pay Fidyah in lieu of that, is not correct; the Ramadhan fast can be postponed only in case of one being genuinely unwell for Rasulullah (sallallahu alayhi wasallam) said:

> "The person who abandons one Fast of Ramadhan without a genuine reason or illness cannot recompense it even if he fasts throughout the rest of his life." *68

8. Fidyah is allowed for such a person who made a vow that one is going to fast every day and

a. due to inability cannot fulfill the vow or
b. become so involved in daily affairs that one cannot fulfil the vow;

9. If such a person loses the ability to even give fidyah then he must seel pardon and forgiveness from Allah.

10. Sheikh Fani or the Aujooz-e-Fania are not classified by ag specification. It depends on strength. *69

11. A person died in the state of fasting due to thirst or hunger-salaat janaz will be made and there is no sin on that person that died - (this refers to fa fast) - *70

*68 *(Ahmad, Tirmizi, Abu Daud)*

*69 *(Duree Muktaar Vol. Page 163)*

*70 *(ibid - Page 158)*

12. The Sheikh Fani can give fidyah in his life time. *71

13. Fidyah is calculated on the price of the stipulated quantity of wheat or barley of that particular year wherein fast or salaat was missed (e.g. a person has to pay fidyah for fast missed) 1970 to 1980, then respective prices of wheat etc. from 1970 till 1980 must be sought and payment made accordingly.

14. Fidyah payment is out of dire necessity and not on preplanned excuses i.e. not to fast etc with an intention of paying fidyah when the time arrives.

*71 *(ibid - Page 160)*

VOWS AND FASTING

If one makes a vow (on any action which depends upon utterance i.e. one has to say it with the tongue and thinking about it in the heart will not be sufficient) then it is compulsory to fulfil it.

Making a vow that one is going to visit the sick (it does not become compulsory, for such a vow is in itself not valid).

1. Visiting of the sick and attending Salat janaza are definitely good actions which reap tremendous reward but they are not farz (obligatory) and the vow must be relating to Huquq-ul-Allah (Rights of Allah). Visting the sick etc. have become necessary due to Huquq-ul-Ibaad (Rights of man), and vows cannot be made on Huququl Ibaad. *72

2. Vow cannot be made on performance of a farz act itself eg. to vow to make farz zohr salat.

(a) To make vow on itekhaf (it is similar to the lasting sitting of namaaz) which is farz-Mirqat or

(b) to perform such a namaaz that is not farz or

(c) to fast is valid and correct (i.e. - a, b and c).

(d) If a person without any limit or condition makes a general vow eg. I make compulsory upon myself for Allah the fast on such and such a day;

(e) or to so and so I will give Sadaqa for Allah;

(f) or I will give in Allah's way (path) so much money etc;

(g) or made a vow which is conditional eg. that if so and so gets better I will keep X number of fasts.

Then in the above cases the fast becomes compulsory when that person becomes better otherwise not and when the condition for the others is present then to fulfill those vows are compulsory.

*72 *Mirqat*

According to the correct (maslack) to make a vow that one is going to keep fast on the five prohibited days is correct, (two Eids and three days after Eid-ul-Adha) but one has to break the fast on these days and keep qaza and if a person kept the vows and fasted on these days, then it will be valid (the vow is fulfilled - the compulsory duty has been performed **but it will be near prohibition.**

Time, place, money and person specification is not valid and futile;

1. Thus if a person vowed he is going to fast in Shabaan but fasted in Rajab - it is valid;
2. If a person vowed that he is going to read two Rakaats of namaaz in Makkah but read it in Egypt - it is valid;
3. If a person vowed he is going to give "this" money in Sadaqa and gave "some other" money in Sadaqa - it is valid;
4. If a person vowed that he is going to spend on Abdullah but spent on Abdur Rahman - then it is valid.

One cannot fulfill the vow before ones desire is fulfilled. Therefore if one vowed to keep a fast if someone recovered and fasted before the sick person recovered then the vow has not been discharged and still remains obligatory, thus when that person recovers he will have to fast again.

MISCELLANEOUS

1. In an Islamic State, one eating and drinking openly during the day of Ramadhan is liable to be executed. *73

2. An oral announcement to state the end of the Sehri can be made but should not be considered as Sunnah. *74

3. The general rule is that the fast is broken if anything breaking the fast reaches the cavity of the stomach or brain through an internal wound or the mouth, ears, nose, anus, vagina, stomach and skull. *75

*73 *(Shami Vol. 2 Page 151)*

*74 *(Fatawa Rahimyah, Vol. 3 Page 70 - Eng)*

*75 *(Badai-us-Sana Vol.2)*

4. Medicine and oil dropped into the ears reaches the brain and effects it and hence the fast is vitiated. *76

5. Salaat of Maghrib can be delayed for five to seven minutes in the montl of Ramadhan *77

6. To start and end fasting (sehri) on information by telephone is not sufficient. *78

7. Smelling of fragrance or odour intentionally or otherwise does not break the fast. But inhaling the smoke of agarbathi (incense sticks) or cigaretts will break the fast. *79

8. Eid-ul-Fitr can be performed the next day due to some valid reason anc one can also inform the people. *80

9. To specify a time to visit the graves is bidat but to visit graves is sunna To specify a time for the visiting of graves was not prevalent amongst the Salf-Saleheen (pious predecessors) and this bidat is of the type that its origin is permissible but specification of time makes it bidat. *81

SUHUR (SEHRI)

It is Masnoon (Sunnah) to partake of Suhur (Sehri) during the last portion the night. It is a means of attaining great blessings and Thawaab. T Sunnah will be attained if one partakes of Suhur at any time after midnig But it is better and desirable to partake of Suhur in the last portion of t night. If the Mu'azzin has called out the Azaan before its time, it will not prohibited to partake of Suhur till just before Subh Saadiq appears. It w suffice if one makes an intention to fast in ones mind after the Suhur.

*76 *(Maraqi Page 133)*

*77 *(Kabiri Page 233)*

*78 *(Fatawa Mehmoodia, Vol. 3 Page 111)*

*79 *(Tahtavi)*

*80 *(Kifayatul Mufti Vol. 4 Page 197)*

*81 *(Fatawa Azziza Vol. 1 Page 89)*

Delaying Sehri to such an extent that there is fear of the appearance of Subhe- Sadiq, should be avoided.
To partake of Sehri at its correct time and then spend time chewing paan or smoking till the last minute should be avoided.

THE IMPORTANCE OF SEHRI DURING RAMADAAN:

A person partaking of Sehri during the middle of the night (i.e. before the time of Sehri) deprives himself of the complete Sawaab of Sehri through this action.

Rasulullah (sallallahu alayhi wasallam) is reported to have said: "Verily, Allah and His Malaaikah send Mercy upon those who eat Sehri" (Suhur).

Many Ulema agree that to partake of Sehri is Mustahab and many people are deprived of this reward because of laziness. (i.e. not getting up from one's sleep to perform this Sunnah).

Another Hadith indicates that the difference between our fasting and that of Ahlul-Kitaab (Jews and Christians) lies in partaking of food at Sehri time.

Ibn Hajar (R.A.) in his commentary on Sahih Bukhari, mentioned the following blessings of Sehri:

(a) In it, the Sunnah if followed:
(b) Through it, we oppose the ways of Ahlul-Kitaab, which we are at all times called upon to do.
(c) It provides strength for Ibaadah.
(d) It promotes more sincerity in Ibaadah.
(e) It aids in the elimination of bad temper.
(f) Sehri is a time when Dua'as are accepted.
(g) It gives one the opportunity to remember Allah, make Zikr and lift up the hands to Him in Dua'a.

DUAAS AT THE TIME OF SEHRI

"O Allah, I keep fast for You, so forgive my future and past sins.

"I intend keeping fast tomorrow for the month of Ramadaan."

THE IMPORTANCE OF SAD'QATUL-FITR

Fitr means to break fast or to refrain from fasting. Hence the Eid after the fasts of Ramadaan is called Eid-ul-Fitr, as it is the day of rejoicing after the completion of fasting. On this occasion of happiness, as a sign of gratitude one has to give a specific amount in alms, which is called Sad'qatul-Fitr. To purify and obtain complete blessings for the fasts of Ramadaan Mubarak one has to give Sad'qatul-Fitr. It is reported from Hazrat Ibn Abbas (R.A.) that Rasulullah (sallallahu alayhi wasallam) made charity of Fitr compulsory as a purification of fasts from useless talks and vain discourses and also as food for the poor (Abu Dawood). Thus it is Waajib to give Sad'qatul-Fitr to purify one's fast. Another object in giving Sad'qatul fitr on this happy occasion is also to assist the poor and needy, so that they may rejoice with the more fortunate.

In a narration of Tirmizi, it is reported that Rasulullah (Sallallahu alayh wasallam) sent a proclaimer through the lanes of Makkah to proclaim "Beware charity of Fitr is waajib on every Muslim, male or female, free o slave, young or old - two `muuds' (measures) of wheat, or its equivalent, o one `Sa'a' from food crops".

To distribute a specific amount of money, barley, dates etc, on the day o Eid-ul-Fitr is Wajib. This giving of alms to the poor and needy on th auspicious day is called Sadaqatul-Fitr. Rasulullah (sallallahu alay wasallam) instructed the giving of Sadaqatul-Fitr, in the same year (2.A.H fasting in Ramadaan was made compulsory. The reasons for givi Sadaqatul-Fitr are:-

1. To give Sadaqatul-Fitr in lieu of the acceptance of one's fasting.
2. To thank Allah Ta'ala for bestowing on us the strength to fast during t month of Ramadaan.
3. To purify one's fast and obtain the complete blessings of fasting.

4. To celebrate the completion of fasting.
5. To demonstrate greatness of the day of Eid.
6. To assist the poor in joining the atmosphere of Eid.

Sadaqatul fitr is compulsory charity which becomes payable on the occasion of Eidul Fitr. If one did not so so - it remains due no matter how much time passes after Eid.

RULES OF SADAQATUL FITR

Sadaqatul Fitr (or Fitrah) is Waajib (compulsory) upon all Muslims-men, women and children who on the Day of Eidul Fitr are owners of the Nisaab of Zakaat.

Fitrah becomes Waajib when the Day of Fitr dawns with the commencement of Fajr time. Therefore, if someone died before entry of Fajr on the Day of Eid, Fitrah will not be paid out of his (the deceased's) estate, since this Fitrah is not Waajib on him. And, if a child is born before the rising of Fajr, Fitrah will be paid on his behalf. If the child is born after the entry of Fajr (on the Day of Eid) Fitrah is not Waajib on his behalf.
The father has to pay the Fitrah on behalf of his under age children, i.e. those who have not attained the age of puberty.

It is not obligatory upon the husband to pay Fitrah on behalf of his wife. If she is the owner of Nisaab, she shall have to pay her own Fitrah.

If a minor is the owner of wealth to the amount of Nisaab, then payment of Fitrah on behalf of the minor could be made out of his (minor's) wealth.

The Fitrah should preferably be paid before the Eid Salaat.

It is not permissible to delay the payment of Fitrah later than the Day of Eid. However, if it was not paid on the Day of Eid or before, the obligation remains and the Fitrah will have to be paid.

It is permissible to pay the Fitrah in advance at any time during the month of Ramadhaan. The Fitrah could be paid even before Ramadhaan. Sadaqatul Fitr is Waajib upon all those who fasted as well as those who did not fast for some reason or other.

The fitrah can only be paid to "the poor" - i.e. those who are entitled t accept Zakaat.

Fitrah cannot be utilized for any charitable purpose other than the poo Therefore, if Fitrah monies are accumulated and then spent on some othe charitable cause, the Fitrah obligation of the Fitrah-payers will not b discharged.

Rasulullah (sallallahu alayhi wasallam) said: "THE FAST REMAIN SUSPENDED BETWEEN HEAVEN AND EARTH UNTIL THE FITRA IS PAID."

This Hadith of Rasulullah (sallallahu alayhi wasallam) illustrates th importance of the Fitrah and its direct bearing on the acceptance of our Sau (Fasting). The Fast is only presented for acceptance by Allah Ta'ala wh the obligation of Fitrah is correctly discharged. The Muslim public shou therefore be very scrupulous when effecting payment of the Fitrah. If th Fitrah is misused or wrongly distributed by the representers of the public, th public will still be responsible for its (Fitra's) fulfillment.

DUAA OF A FASTING PERSON

Duaa of a fasting person is surely accepted. The time of Iftaar is a ti when the duaa of a fasting person is accepted. Submit before Allah all yo needs. It is reported from Hazrat Abu Hurairah (Radhiyallahu Anhu) th Rasulullah (sallallahu alayhi wasallam) said: "There are three people who duaas are not rejected; the fasting person until he breaks the fast; the j ruler and the duaa of the oppressed, whose duaa Allah lifts above the clou and opens unto it the doors of the heavens, and Allah says: `I swear by M Honour, verily I shall assist you even though it may be after some time'."

IFTAAR

Sahl Bin Sa'd (R) reported that Rasulullah (sallallahu alayhi wasallam) sai

"People will remain prosperous as long as they hasten with Iftaar (i.e. th break their fast immediately the time for Iftaar enters)." *82

*82 *(Muslim Shareef)*

is Sunnat to make Iftaar (to break one's fast) immediately after sunset. ne should not delay in Iftaar until the stars begin to appear as is the ommon practice of the Ahle Kitaab.

is indeed harmful if one partakes in the Iftaar meal for so long, that he iisses his Maghrib Salaat.

is better to break the fast in the Masjid, so that the Maghrib Salaat is not iissed.

'o make one's Maghrib salaat at home, so that one can indulge in the rovisions of Iftaar while missing the blessings of Namaaz with Jamaat, is a hameful act.

RECOMMENDED DUAAS AT THE TIME OF IFTAARI

اَللّٰهُمَّ لَكَ صُمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ

وَعَلٰى رِزْقِكَ اَفْطَرْتُ

O Allah for You have I fasted, in You do I believe, and on You do I rely nd now I break this fast with food coming from You."

'O Allah I beg You, through Your infinite Mercy which surrounds all things o forgive me

O You who are Great in Bounties, forgive me."

CHAPTER TWO

SIGHTING OF THE HILAAL (MOON)

1. The usual (principle) on which the determination of the Islamic months are based, has always been the Rooyah (sighting) of the hilaal (moon).
2. It is possible to prepare correct time tables showing Sun set Sunrise Zawaal and Salaat times but not possible to prepare time tables for th sighting of the hilaal. The time table is unable to provide the human act o sighting the hilaal essential for the commencement of the Islamic month.
3. The `Birth' of the moon or assumed feasibility of sighting the moon ar not the principles for determining the Islamic months.
4. If the hilaal (moon) is not sighted due to poor weather condition Rasulullah (sallallahu alayhi wasallam) commanded that the month b completed with thirty days. This has been the practice of the ummah for th past years since Rasulullah (sallallahu alayhi wasallam).

DECLARING THE PRINCIPLE OF ROOYAH (SIGHTING)

"Bakhtari narrates: We set out for umrah. When we entered the Valley o Nakhlah we made to sight the hilaal. (When the hilaal was sighted) som persons said that it was the third moon (on account of its large size) an others said that it was the second moon. We then met Ibn Abbaa (radhiallahu anhu) and...(this incident was explained to him). He (Il Abbaas) said: `Which night did you see it?' We said: `On a certain nigh Ibn Abbaas said:
"Verily, Rasulullah (sallallahu alayhi wasallam) related the hilaal to sighting (rooyah). Therefore, it is the moon of the night you saw it." *8

In another narration, Hadhrat Ibn Abbaas, the eminent Sahaabi (radhialla anhu), said:

"Verily, Allah has related (or associated) it (the hilaal) to its sighting. If tl it becomes cloudy over you (and the hilaal becomes concealed from y gaze), then complete the number (of days)." *9

*8 *(Sahihul Muslim)*

*9 *(Sahihul Muslim)*

It should thus be absolutely clear that the birth and the size of the moon are not factors to consider when determining the commencement of the Islamic months. The standard fixed by Allah Ta'ala is the SIGHTING of the hilaal. The hilaal is related to its sighting not to the birth. There is absolutely no ambiguity in this divinely fixed Shar'i principle.

In another narration, Hadhrat Abu Hurairah (radhiallahu anhu) says:

"Rasulullah (sallallahualayhi wasallam) said:
'Fast at its SIGHTING and terminate the fasting at its SIGHTING. Then if (conditions) become cloudy over you, complete the number of (the days of) Sha'baan thirty (days)." *10

and

"Ibn Umar (radhiallahu anhu) narrates that, verily Rasulullah (sallallahu alayhi wasallam) while speaking of Ramadhaan, said:
'Do not fast until you have seen the hilaal (the crescent moon) and do not terminate the fasting until you see it. If then (conditions are cloudy over you, then enumerate for it (i.e. for the hilaal)" *11

The following narrations further strengthens the claim that the sighting of the hilaal is essential and in the event of no sighting being reliably reported, thirty days will apply:

"Muhammad Bin Ziyaad narrates: 'I heard Abu Hurairah saying: Rasulullah (sallallahu alayhi wasallam) said:
'Fast at its sighting and end the fasting at its sighting. If then the moon becomes hidden on you (on account of wheather conditions), then count thirty (days)."

Thus, Imaam Nawawi (R.A.) states:

"The summary of the discussion is that the basis is the (sighting of the) hilaal. Sometimes it is complete thirty and sometimes it is less (twenty nine). Sometimes the hilaal is not sighted. Then, completing the number with thirty is obligatory."

*10 *(Sahihul Bukhaari)*
*11 *(Sahih Bukhaari)*

THE MEANING OF AADIL

Aadil in the context of Shar'i Shahaadat (testimony) refers to a person in whom there is the quality of adaalah. What is the meaning of adaalah in the Shariah? The Books of Islam define adaalah as follows:

"The meaning of adaalah is the ability (or attribute) which brings about the state of permanent Taqwa and culture (in the Muslim). The minimum requirement for adaalah is abstention from major sins and (abstention) from habitual commission of minor sins as well as from such acts which are negatory of culture (murawwah or good Islamic moral behaviour)." *12

Thus according to the Shariah and aadil person is one who abstains from major sins; does not habitually commit sins and does not indulge in lowly disreputable acts which are unbecoming to the dignity of a Mu'min. The following are some khilaaful murawwah (contrary to culture and dignity) acts

1. Eating in the street
2. Walking bare-headed in public
3. Walking in public with elbows exposed such as those who don short-sleeved shirts and sweaters in public.
4. Urinating in public places and public urinals in full view of others as is the style of the western kuffaar.
5. Any acts which although not sinful, nevertheless are bemeaning to the honour and dignity of a Mu'min.

The Shariah stipulates that only the testimony of aadil persons must be accepted in the process of confirming the sighting of the hilaal, not only Ramadhaan and Shawaal, but for all the Islamic months. In this regard the books of the Shariah state:

"The testimony of an aadil shall be accepted according to Abu Hanifah..." *13

"....(the testimony) will be accepted if the testifer is an aadil...." *14

*12 *(Bahrur Raaiq, Vol. 2, Page 226 and Shaami Vol. 2 Page 53)*

*13 *(Badaaius Sanaa', Vol. 2, Page 81)*

*14 *(Fatawa Alamghiri, Vol. 1, Page 197)*

":His testimony will be accepted when he is an aadil...." *15

"Adaalah is a condition (for the acceptance of testimony regarding the sighting of the hilaal)." *16

"Adaalah is conditional (for the acceptance of testimony) in all sightings...." *17

THE TESTIMONY OF A FAASIQ

Since adaalah is condition for the acceptance of the testimony of sighters of the hilaal it should be quite apparent that the testimony of a faasiq (a flagrant violater of the Shariah) is not acceptable. The Shariah does not even accept the testimony of a disrespectful person or an undignified person - for sightings of the hilaal. To agreater degree will the testimony of a faasiq be rejected. The books of the Shariah state in this regard:

"Adaalah is stipulated as a condition (for accepting of testimony pertaining to sighting the hilaal) because the statement of a faasiq in matters of the Deen is unacceptable...." *18

"Verily, the report of only a faasiq will not be accepted...." *19

"Adaalah is conditional (for acceptance of testimony) in all (sighting for all months) because the statement of a faasiq in Deeni matters is unacceptable even if a number of faasiqs makes the report... So it is stated in Al-Wululjiyah." *20

"The statement of a faasiq is unanimously unacceptable in Deeni matters" *21

*15 "(Mabsoot of Sarkhasi, Vol. 2, Page 139)

*16 (Hidaayah, Vol. 1)

*17 (Bahrur Raa-iq, Vol. 2, Page 226)

*18 (Hidaayah, Vol. 1)

*19 (Fathul Qadeer, Vol. 2, Page 250)

*20 (Bahrur Raa-iq, Vol. 2 Page 266)

*21 (Shami, Vol. 2, Page 90)

"When the fisq (sin and immorality) of a person is obvious, then there is no one among our authorities who assert this (i.e. acceptance of testimony)." *22

A faasiq is one who flagrantly transgresses the laws of Allah Ta'ala. One who neglects his Fardh Salaat; one who does not regularly perform his salaat in jamaat; one who wears short trousers exposing his thighs in public; one who shaves or cuts his beard and one who generally indulges in sin openly is termed a faasiq.

MASTURUL HAAL

Masturul Haal or Majhulul Haal is a person whose moral condition is not known. According to some authorities of the Shariah the testimony of a masturul haal regarding the sighting of the hilaal will be acceptable. Another authoritative view is that the testimony of such a person will not be acceptable in the matter of hilaal sightings. The books of Islam state in this regard as follows:

"Majhulul Haal, i.e. Masturul Haal-according to Imaam Abu Hanifah his testimony will be accepted. However, according to the prominent view (Zaahirur Riwaayat) of the Fuqaha his testimony will not be accepted..." *23

"Regarding Masturul Haal-according to Zaahirur Riwaayat-his testimony will not be acceptable. Hasan narrates that according to Abu Hanifah (rahmatullah alayh) his testimony will be accepted. And, this is the correct view. So it appears in Muheet. Halwaani too adopted this view as it appears in Sharhun Niqaayah of Shaikh Abul Makaarim." *24

In view of the authoritative rulings regarding the Masturul Haal, the Imaam or Ulama hearing testimony on the sighting of the hilaal may use their discretion and if they feel convinced of the truth of the Masturul Haal, his testimony may be accepted.

*22 *(Bahrur Raa-iq, Vol. 2, Page 266)*

*23 *(Bahrur Raa-iq, Vol. 2, Page 2)*

*24 *(Fataawa Alamghiri, Vol. 2, Page 198)*

JAMM-E-GHAFEER
(LARGE GROUP)

Earlier it was explained that when the skies are clear, the sighting of the hilaal, whether for Ramadhaan or Eid will be confirmed only by the reports of a large group (Jamm-e-Ghafeer). There is no one specified definition for Jamm-e-Ghafeer. It is not restricted to a specific number of persons. The determination of the number of persons to comprise the jamm-e-Ghafeer of a particular place or locality is left to the discretion of the Qaadhi, Imaam or Ulama who handle the affairs of the Deen. Regarding the explanation of Jamm-e-Ghafeer, the Books of the Shariah state the guiding principle as follows:

"Jam'un Azeemun (a large group) by means of which certitude is acquired...., It (Jamm-e-Ghafeer) is left to the discretion of the Imaam; according to the (accepted view of) the Mathhab it is not restricted to a specific number." *25

"It (Jam'un Azeem - large group) is left to the discretion of the Imaam.... In As-Siraaj it is said: In Zaahirur Riwaayat no specific number has been fixed for this group. According to Abu Yusuf it is fifty men. It has also been said that it means the majority in a neighbourhood. Again it has been said, `from every Musjid (in a locality) one or two'. Of all these versions the correct one is that it is left to the discretion of the Imaam...." *26

"In Zaahirur Riwaayat, the large group has not been fixed with a specific number.... According to Imaam Muhammad the number of few and many will be left to the discretion of the Imaam. So is it said in Badaai." *27

"Rectitude is that which has been narrated from Imaam Muhammad as well as Imaam Abu Yusuf: That the reports should pour in abundance from every side." *28

"The most authoritative view is to leave it to the discretion of the Imaam because of the variance of truthfulness in people." *29

*25 *(Durrul Mukhtaar, Page 92, Vol.2)*

*26 *(Shaami, Vol 2, Page 92)*

*27 *(Bahrur Raa-iq, Vol. 2, Page 269)*

*28 *(Fathul Qadeer)*

*29 *(Sharhun Niqaayah, Vol. 1, Page 171)*

There is no conflict in the various views cited here regarding the meaning of Jamm-e-Ghafeer. The principle here, as mentioned earlier, is 'the discretion of the Imaam, the Qaadhi, the Mufti or the Ulama dealing with the matter.' Thus, in Imaam Abu Yusuf's time, the number fifty was considered an adequate definition for Jamm-e-Ghafeer. According to Khalf Bin Ayyub the number 500 was small during that time. In other words, 500 persons in a city such as Balkh during that time was not regarded as a Jamme-e-Ghafeer. The various interpretations indicate with clarity that the difference in numbers mentioned by the various Fuqaha were not to resrict the definition of Jamm-e-Ghafeer to a fixed number of persons for all time. Hence, it is said in Bahrur Raaiq:

According to Muhammad, whatever the ruling authority considers to be abundant will be so (i.e. a large group) and whatever he considers to be few will be less (i.e. will not be Jamm-e- Ghafeer)."

Thus, the number of persons which the Ulama in our time consider to be Jamm-e-Ghafeer should be regarded as such, otherwise not. It is not possible to fix any specific number for Jamm-e-Ghafeer for all places in view of the wide variety of circumstances prevailing at different places. Differences in the sizes of the Muslim communities in various places, preponderance of fussaaq, lack of Deeni interest, variations in the moral condition of the different Muslim communities, etc., are all factors which Imaam / Qaadhi / Mufti or Ulama will have to take into consideration in their interpretation of Jamm-e-Ghafeer.

DIFFERENT PLACES, DIFFERENT EID DAYS:

The following narration testifies to the validity of differences in the occasions of Ramadhaan and Eid.

"Kuraib narrates that Ummul Fadhl Bintil Harrith sent him on an errand to Muaawiya (R.A.), in Shaam. He said:
'I went to Shaam and fulfilled her requirement and while I was still in Shaam the hilaal of Ramadhaan appeared over me. Thus, I saw the hilaal on the night of Friday. Then towards the end of the month I came to Madinah and Abdullah Ibn Abbaas questioned me. He then spoke about the hilaal and said;

'Did you (i.e. the people in Shaam) see the hilaal?'

I said: `We saw it on the night of Friday.' He said: `Did you see it?' I said: `Yes, and the people saw it and fasted. Muaawiyah too fasted."

He (Ibn Abbaas) said: `But, we saw it on the night of Saturday. Therefore, we shall continue to fast until we complete thirty days and we see it (i.e. the hilaal at the end of the 29th day)." *30

Despite the fact that the news of the sighting of the hilaal in Damascus was reliably reported to Hadhrat Ibn Abbaas (radhiallahu anhu), he maintained that the people of Madinah would adhere to their own sighting. This Hadith is proof for the claim that the sighting of one place is not incumbent on the people of another place.

The Sunnah indicates that there is no incumbency for the Eid or Ramadhaan to co-incide or begin on the same day throughout the world. When the Shariah has not imposed this type of `unity' the attempt to forge it on the basis of the opinions of the deviates is baatil and in conflict with the Shariah.

DUA WHEN SIGHTING THE NEW MOON FOR RAMADAAN

اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ

وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرْضٰى ، رَبِّيْ وَرَبُّكَ اللّٰهُ۔

O Allah! Let the crescent moon appear over us with Barkat and Imaan; with peace and Islam; and with Taufeeq for us to practice such actions which You love. (O' Moon!) My Creator and Your Creator is Allah.

DUA WHENEVER SIGHTING THE MOON

I seek refuge with Allah from the evil of this object which darkens.

اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هٰذَا الْغَاسِقِ

SOME RULES PERTAINING TO THE HILAAL

1. It is incumbent on Muslims to search for the hilaal (crescent moon) of Ramadhaan at the end of the 29th of Sha'baan.

*30 *(Sahihul Muslim)*

2. The testimony of a faasiq (flagrant transgressor) regarding the sighting of the hilaal is not acceptable.
3. The testimony of a mastoorul haal (one whose condition is not known) is acceptable according to Imaam Abu Hanifah (rah-matullah alayh).
4. If someone sees the hilaal of Ramadhaan alone, but for some reason his testimony was rejected, he will have to fast on that day. If he does not, he will have to observe Qadha of the Fast. However, there is no Kaffaarah on him in this case. If he completes thirty days for Ramadhaan and the hilaal for Eid was not sighted, he will have to continue fasting with the people even if it means that he fasts for thirty one days.
5. If only one person saw the hilaal for Shawaal at the end of the 29th day of Ramadhaan but for some reason his testimony was not accepted, it will not be permissible for him to abstain from fasting. It is incumbent on him to fast. Should he not fast, he will have to make Qadha.
6. The hilaal for Sha'baan was sighted. However, the month was completed with thirty days and Ramadhaan was commenced without the hilaal of Ramadhaan being sighted. At the end of the 28th day of Ramadhaan the hilaal for Shawaal was sighted. In this case the people have to make Qadha of one fast.
7. The hilaal for Sha'baan was not sighted. However, the month was completed with thirty days and Ramadhaan was commenced without the hilaal of Ramadhaan being sighted. At the end of the 28th day of fasting the hilaal for Shawaal was sighted. In this case two fasts have to be made Qadha.
8. One should not take offence if one's report of sighting of the hilaal is not accepted by the Ulama. Non-acceptance of information regarding the sighting of the hilaal is not always because of the reporters being a faasiq or unreliable. At times the sighting of a single person or even of a few persons is not acceptable to the Shariah. Hence, rejection of information and evidence is based on Shar'i grounds.
9. An aadil who sights the moon should immediately go to the Qazi and testify to it. This applies to both male and female. Even if a woman is in purdah, she must report the sighting because this is an obligatory act-even her husband's permission is not necessary - (to go out of the home and report the sighting).
10. The aadil or master person may send a person like himself to the Ulema for testification on his behalf. The person who saw the hilaal (moon) must testify to his deputy who will testify to the Ulema.
11. In all other cases besides the Ramadhaan hilaal, the one who saw the hilaal must testify to two persons. Even if the one sighting the hilaal be a woman slave or upon one whom the punishment of false accusation has been

meted out, provided he now has sought pardon and forgiveness - even if he sought forgiveness on the day of sighting, he may testify for any deeni matter and the sighting of the moon is a deeni matter.

12. It is not necessary to claim or to say `I testify' when giving testification for the sighting of the Ramadhaan moon. When the sky has clouds, dust etc. - then for the Eid-ul-Fitr moon the words `I testify' is a condition which must come from two free men or one free man and two free women and to claim is not a condition.

13. When there is no Qazi (one who enforces the Islamic laws or a Haakim (Islamic Ruler) then if one pious person who conforms to Sharia, informs that he saw the Ramadhaan moon then Muslims should fast and for Eid-ul-Fitr if the sky is not clear then if two persons having the above qualities testify then Muslims should make iftaari (accept their testimony) *31

14. If the Sky is not clear and thirty days of Ramdhaan passed then in declaring Eid-ul-Fitr there is no difference of opinion even if one person testified for the commencement of Ramadhaan.

15. The Eid-ul-adha (Zuha) hilaal sighting is the same as the Eid-ul-Fitr hilaal sighting.

16. For all other hilaal sighting, two aadil men or one free man and two free women's testification is essential who have not been punished for giving of false evidence (or for false accusation).

17. There is no validity in seeing the moon in the day, whether it be before or after Zawwal and this moon will be regarded as the moon of the coming night. This is the prefered view.

*31 *Mirqat*

THE TARAWIH PRAYER

Tarawih (pl. Tarawih) is the pause observed after every four rak'ahs of the Night Prayer during Ramadan. The Tarawih Prayer consists of twenty rak'ahs and has the status of Sunnah both for the men and women. Rasulullah (sallallahu alayhi wasallam) observed this Prayer and after him his Companions also kept up the practice. It is independent of the Fast and should be offered even by the person who does not observe the Fast due to some reason, unless otherwise exempted.

MERIT OF THE TARAWIH PRAYER

Once Rasulullah (sallallahu alayhi wasallam) addressed his followers on the last day of Sha'ban, on the eve of Ramadan, and said:

"There is a night in this month which is greater in excellence than a thousand months; Allah has enjoined an extra prayer to be offered in the nights of this month. If a person performs a voluntary good act out of his own free choice during this month, he will be entitled to receive the reward of an imperative act performed in the other months...." *87

In another tradition, he has regarded the Tarawih Prayer as a means of the Forgiveness of sins. He has said:

"The one who observes the Tarawih Prayer at night during Ramadan with complete faith and devotion only for the sake of the recompense of the Aakhirat (Hereafter), will have all his previous sins forgiven by Allah". *88

TIME OF THE TARAWIH PRAYER

The Tarawih Prayer has to start from the evening the Ramadan moon is sighted and has to be discontinued in the evening the Eid moon is sighted. It starts after the Isha Prayer and lasts till the break of dawn.

*87 *(Mishkat)*

*88 *(Bukhari, Muslim)*

If a person offers his Tarawih Prayer before the Isha Prayer it will not be valid, or if he offers it after the Isha prayer, but then has to repeat his Isha Prayer due to some reason, he will have to repeat his Tarawih Prayer as well. (Durr al-Mukhtar). It is, however, commendable that the Tarawih Prayer is offered after one-third of the night has passed and before mid-night.

COLLECTIVE OFFERING OF THE TARAWIH PRAYER

Rasulullah (sallallahu alayhi wasallam) led the Tarawih Prayer in congregation on the 23rd, 25th and 27th of Ramadan. Then when he saw the great keeness and enthusiasm of the Companions for the Prayer he decided to stay back in his house. The Companions thought that perhaps he had gone to sleep, and so came to his door to call him out for the Prayer. Rasulullah (sallallahu alayhi wasallam) came out and said:

"May Allah increase your keenness and bless you; I have purposely not come out for the Prayer lest it should be made incumbent upon you and then you are not able to observe it regularly as a prescribed Prayer; so you should offer it privately in your houses, because offering a voluntary prayer in the house carries much more rewards (than offering it in the Mosque)". *89

This Hadith at least shows that it is permissible to offer the Taravih Prayer in congregation, because Rasulullah (sallallahu alayhi wasallam) himself led it in congregation during three nights. After him the Companions also kept up this practice in small group till Hadrat `Umar (R.A.), the second Caliph of Islam, decided it as a regular congregational prayer to which none of the Companions objected. This practice continued in the times of the later Caliphs also. That is why the scholars have regarded collective offering of the Taravih Prayer as a compulsory Sunnat having the Kifayah status.

RAKAHS OF TARAWIH

According to the consensus of the Companions the Tarawih Prayer consists of 20 rakahs which are to be offered two at a time with one salutation, and after every four rakahs a short pause for rest has to be observed for the convenience of the people.

*89 *(Muslim)*

WHAT SHOULD BE RECITED DURING THE PAUSE

The worshipper has the option to be quiet during the pause after each four rakahs, or recite some Tasbih, or offer a voluntary prayer. The people of Makkah, as mentioned above, used to perform a tawaf of the Ka'bah, and the people of Madinah offered four rakahs of Nafl. Some jurists, however, have recommended that the following Tasbih be recited in the pause:

سُبْحَانَ ذِى الْمُلْكِ وَالْمَلَكُوتِ

Subhana zil-Mulki wal-Malakuti

"Glorified is the Owner of the Kingdom of the earth and the heavens.

سُبْحَانَ ذِى الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ

Subhana zil-izzati wal-`azmati wal-haibati

"Glorified is the Possessor of Honour and Magnificence and Awe."

وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ

wal-qudrati wal-Kibriyaai waljabaruti

and Power and Greatness and Omnipotence.

سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِى لَا يَنَامُ وَلَا يَمُوتُ

Subhanal-Maliki-il-Hayy-illazi layanamu wa la yamut.

Glorified is the Sovereign, the Living, Who does neither sleep nor die.

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلٰئِكَةِ وَالرُّوحِ

Subbuhun Quddusun Rabbuna wa Rabb-ul-Mala'ikati war-Ruh.

He is the most praised and the most Holy, our Rabb and Rabb of the Angels and the Spirit (Gabriel)".

CONGREGATION FOR WITR PRAYER

The Witr Prayer is allowed to be offered collectively only during Ramadan, and not in any other month. The people who happen to offer the Tarawih prayer individually, may also join in the Witr congregation, but those who offer the sunnat prayer of Taravih behind an Imam are under obligation to offer the Wajib Prayer of Witr as well behind the Imam. It is not proper to go to sleep after the Taravih Prayer and defer the Witr Prayer till Tahajjud time and offer it privately then. *90

*90 (*Hedayah, Vol. I Page 131*)

RECITAL OF THE WHOLE QURAN DURING TARAWIH

It is a Sunnah of Rasulullah (sallallahu alayhi wasallam) to complete recital of the whole Quran, from the beginning to the end, during Ramadan. It has been related that the Rasulullah (sallallahu alayhi wasallam) himself used to recite the whole Quran before Angel Jibrail (A.S.) during every Ramadan, but in the year he passed away he recited it twice before him. He has exhorted his followers also to keep up the practice. According to Hadrat `Abdullah bin `Umar (R.A.), he has said:

"The fast and the Quran will intercede for the believer (on the Day of Judgment). The Fast will say: My Rabb! I stopped this person from eating and drinking and fulfilling his desires during the day and he abstained from these, so do accept my intercession on his behalf; and the Quran will say: `I stopped him from seeking ease and comfort during the night, and he abstained from sleep and kept standing in Thy presence, reciting the Quran; so my Rabb! do accept my intercession on his behalf, So Allah will accept the intercession of both." *91

The Companions kept up this practice. Hadrat `Umar (R.A.) would make special arrangements for offering the Tarawih Prayer collectively and recital of the whole Quran during Ramadan.

MISCELLANEOUS REGULATIONS ON TARAWIH

1. Tarawih Namaaz is Sunnat-e-Muakkida for both men women.
2. To perform Tarawih in Jamaat for Men is Sunnat-e-Kifaya.
3. If a person performs Tarawih at his home while Tarawih Namaaz is said in the neighbouring musjid, the person who says it alone will not be sinful, but if all of the neighbours say it alone in their homes, all of them will be sinful for neglecting Tarawih Jamaat.
4. The intention is to observe two rak'ahs of sunnat of the Tarawih Prayer, and thus to complete 20 rak'ahs with 10 salutations.
5. It is preferable to offer the Witr Prayer after the completion of the Tarawih Prayer, but if the Witr Prayer is offered before the Tarawih Prayer, or after offering some rak'ahs of the Tarawih Prayer, there is no harm. *92

*91 *(Mishkat)*

*92 *(Ilm al-Fiqh, Vol. II Page 52)*

6. If a late-comer for the Tarawih Prayer finds that the Imam has stood up for the Witr Prayer when he has yet to complete some of his Tarawih rak'ahs, he should join in the Witr congregation, and should complete his remaining rak'ahs of Tarawih later in his own time.
7. It is desirable to observe the pause of rest after each four rak'ahs for as long as the time for observing the four rak'ahs; however, if the followers find it hard and inconvenient they may observe a shorter pause.
8. It is not valid to join in the Tarawih congregation before first observing the Fard Prayer of Isha, for Tarawih Prayer has to start after the Isha Prayer.
9. If a person has observed his Fard Prayer of Isha in congregation, but has not observed the Tarawih Prayer in congregation, he is permitted to offer his Witr Prayer in congregation.
10. Even if he has not observed the Fard Prayer of Isha in congregation, he is allowed to offer the Witr Prayer in congregation.
11. It is undesirable to offer the Tarawih Prayer sitting unless one has a genuine excuse for doing so.
12. If a person is not able to observe the Fard Prayer of Isha in congregation, he can offer his Tarawih Prayer in congregation.
13. It is permissible that the Fard and Witr congregational Prayers are led by one Imam and the Tarawih congregation by another. Hadrat `Umar (R.A.) used to lead the Fard and Witr Prayers while Tarawih congregation was led by Hadrat Abi bin Ka'b (R.A.)
14. If a few rak'ahs of Tarawih are invalidated due to some reason, and they have to be repeated, the relevant portion of the Quran should also be repeated so as to make the recital of the Quran complete and valid.
15. If the Imam stands up by mistake after completing two rakahs of Tarawih and realizes his mistake before going down for Sajdah, or is reminded by a follower, he should sit down in Qadah, recite Tashahhud and complete the prayer with Sajdah Sahv. If, however, he realizes the mistake after the Sajdah of the third rakah has been performed, he should observe the fourth rakah as well; in this case the four rakahs thus performed will represent the original two rakahs only.
16. If the Imam sits in Qadah after two rakahs, but then stands up by mistake for the third rakah, he should complete four rakahs, which will be counted valid and in order.
17. It is not proper to offer the Tarawih Prayer in congregation for those persons who have not first offered the Fard Prayer of Isha in congregation, because this would mean giving preference to a voluntary prayer over an obligatory prayer which is not good.
18. If some people have started the Tarawih Prayer collectively after observing the Isha Prayer duly in congregation, they may be joined by other

people who did not observe the Fard Prayer in congregation, because in this case the late comers would be following those who have observed the Isha Prayer duly in congregation before starting the Tarawih Prayer.

19. If a person reaches the masjid at a time when the Isha congregational Prayer has already been held, he should first offer the Isha Prayer independently, and then join the Tarawih congregation; the rakahs of Tarawih which he has missed may either be offered during the pause or at the end of the Witr Prayer.

20. The persons who have not offered the Isha Prayer in congregation, but individually, may also join in the Witr congregation along with those who may be offering it after having observed the Isha Prayer in congregation.

21. The custom of holding `Shabinahs' which has become common these days is not correct; the Quran needs to be recited most carefully and the followers have to listen to it with due attention and understanding in order to draw spiritual benefits as was the practice in the time of the Companions. The Quran says:

"This Book which We have sent down to you is full of blessings so that the people may ponder over its verses and those with understanding may learn lessons from it". *93

Rasulullah (sallallahu alayhi wasallam) has warned:

"The person who finished recital of the Quran in less than three days, has drawn no benefit from it". *94

And the Quran says:

"When the Quran is recited, you should listen to it with due attention". *95

22. According to the Hanafies, Bismillah-ir-Rahman-ir-Rahim' is a verse of the Quran and has to be recited aloud by the Imam in the beginning of any surah, not necessarily Al-Ikhlas (112), at least once in the Tarawih Prayer during Ramadan. However, according to Imam Shafei (R.A.) and the reciters of Makkah and Kufah, it is a verse of every surah, and thus has to be recited aloud in the beginning of every surah accordingly.

*93 (38:29)

*94 (Tirmidhi)

*95 (7:204)

23. It is undesirable to recite Surah Al-Ikhlas (112) thrice in the same rakah of the Tarawih Prayer.
24. When recital of the Quran has been completed once, it is commendable to start reciting it again from the beginning in the next rakah of Tarawih and continue it till the end of v.5 of Al Baqarah (2). *96
25. It is not permissible to appoint a boy who has not yet attained puberty, as an Imaam for the Taraweeh Salaat (Kabiri). However such a boy may lead the Taraweeh Salaah if the followers of his congregation are also all immature children. *97
26. If the Imaan of one's masjid recites the Quran incorrectly, there is no harm in performing the Taraweeh in the Masjid of another area. *98
27. It is makrooh (abominable) to summon an Imam for Taraweeh on a fixed remuneration basis. *99
28. If someone missed the Taraweeh Salaah (of some night) due to some reason, there is no Qadhaa for it (after the lapse of that night) neither with nor without Jamaat. Albeit, if someone makes the Qadhaa, it will not be regarded as Taraweeh but as Nafl Salaat. *100
29. When the Jamaat of Taraweeh commences, a person remains seated. As soon as the Imaam goes into ruku, he quickly makes his niyyah and joins the Imaam. This type of action is makrooh (abominable) and is analogous to the actions of hypocrites. *101
30. It is mustahab (desirable) to spend a major portion of the night in Taraweeh. *102
31. To complete the Qur'aan once (either by reciting or listening) is Sunnat. To complete it twice is superior and to complete it thrice is even better. If the Imaam recites ten aayaat (verses) in each rakaat, the Quran can be very conveniently completed once. In this way, it will not be burdensome on the Muqtadis either. *103
32. It is better to complete the Quran once in every ten days *104

96 ('Ilm al-Fiqh, Vol. 11 Page 174*)

*97 (*Kaniyyah*)

*98 (*Alamgiri*)

*99 (*Alamgiri*)

*100 (*Bahr*)

*101 (*Kabiri*)

*102 (*Bahr*)

*103 (*Khaniyyah*)

*104 (*Bahr*)

33. It is meritorious for those who are Huffaaz of the Quran to perform a further twenty rakaats at home after returning from masjid, so that they may thereby acquire the virtue of completing the Quran twice. *105
34. If the Imaam of one's local masjid does not complete the Quran in Taraweeh, there is nothing wrong in performing Taraweeh in another masjid where completion of the Quran does take place (Kabiri); because the sunnah of completion of the Quran will only be achieved there. *106
35. In Taraweeh, the Imaam should recite "Bismillahir-Rahmanir-Rahim" at least once in a loud voice at the beginning of any Surah. By reciting it silently, the Imaam will have recited the entire Quran, but the Muqtadi's (followers) will not have heard the entire Quran. *107

*105 *(Khaniyyah)*
*106 *(Fatawa Mehmoodia 1 Vol. 2)*
*107 *(Ibid)*

`ITIKAF

Says Allama Ibn-i-Qaiyyim (R.A.). "The basic purpose of `Itikaf is that the heart gets attached to Allah and, with it, one attains inner composure and equanimity and pre-occupation with the mundane things of life ceases and absorption in the eternal Reality takes its place. And the state is reached in which all fears, hopes and apprehensions are superseded by the love and remembrance of Allah. Every anxiety is transformed into the anxiety for Him and every thought and feeling is blended with the eagerness to gain His nearness and to earn His good favour. Devotion to the Almighty is generated instead of devotion to the world and it becomes the provision for the grave where there will be neither a friend nor a helper. This is the aim and purpose of `Itikaf which is the speciality of the most sublime part of Ramadhan, i.e., the last ten days".

Similarly, Hazrat Shah Waliullah (R.A.) remarks, "Itikaf in the masjid is a means to the attainment of peace of the mind and purification of the heart. It affords an excellent opportunity for forging an indentity with the angels and having a share in the blissfulness of the Night of Power. For devoting oneself to prayer and meditation Allah has set apart the last ten days of the month of Ramadhan for it and made it a Sunnat for His pious and virtuous slaves".

Rasulullah (sallallahu alayhi wasallam) always observed `Itikaf and the Muslims have on the whole adhered to it. It has become a regular feature of the month of Ramadhan and a confirmed practice with the devout and the faithful. Hazrat Ayesha (R.A.) relates that "Rasulullah (sallallahu alayhi wasallam) regularly observed `Itikaf during the last ten days of Ramadhan till the end of his life. After him, his wives maintained the tradition." *108

It is related by Hazrat Abu Huraira (R.A.) that Rasulullah (sallallahu alayhi wasallam) observed `Itikaf for ten days every year in the month of Ramadhan. In the year he passed away he observed it for twenty days". *109

MEANING OF `ITIKAF

The reality of `Itikaf is that a person remains in the masjid for a certain period with the intention (niyyah) of `Itikaf.

**108 (Bukhari)*

**109 (Bukhari)*

There is no time limit prescribed. For whatever time is spent in the masjid with the intention of `Itikaf, such spending of time will constitute Nafl `Itikaf. However, a period of ten days is prescribed for the Masnun `Itikaf of Ramadhan - the sunnah will not be fulfilled for a period less than ten days. In the case of `Itikaf Wajib (that is, a person who has taken a vow to perform `Itikaf), it cannot be fulfilled in a period less than one day and one night. *110

WHO MAY PERFORM `ITIKAF

1. It is necessary for `Itikaf that a person be a Muslim and sane. Hence, the `Itikaf of an insane person or a kafir will not be valid. However, just as a minor child may perform salat or keep fast, similarly such minor may perform `Itikaf. *111

2. A woman may also perform `Itikaf in her home by setting aside a specified place for `Ibadat and performing therein such `Itikaf. However, it is necessary for her to obtain her husband's consent for such `Itikaf. Moreover, it is essential that she is not a state of menstruation and nifas.

3. It is a condition of `Itikaf Masnun and `Itikaf Wajib that a person be in a state of fasting. Hence, if a person is not in a state of fasting, he cannot perform these categories of `Itikaf. However, fasting is not a condition in the case of Nafl `Itikaf.

PLACE OF `ITIKAF

For male persons, `Itikaf can only be performed in the masjid. The most blessed and preferred `Itikaf is that performed at al-Masjid al Haram in Makkah. The next most preferred `Itikaf is that performed at al-Masjid al-Nabawi in al-Madinah. Third in order of preferability is al-Masjid al Aqsa (in Al-Quds). Fourthly, any Jam'i Masjid. However, it is not necessary to perform `Itikaf at a Jami Masjid. `Itikaf may be performed at any masjid where prayers are said five times (each day) in jama'at.

*110 *(Badai)*

*111 *(Badai)*

If a masjid is such that five time prayers (each day) are not said therein, then in such an event there is a difference of opinion amongst the `ulama'. Some scholars are of the view that `Itikaf may be performed at such a masjid, although it is not preferable. *112

`Itikaf can be made in a masjid wherein only in Ramadhan five daily salaat are performed. *113

TYPES OF `ITIKAF

`Itikaf Masnun - This refers to that `Itikaf which is only performed in the month of Ramadhan during the last ten days thereof commencing on the twenty-first night and terminating upon the sighting of the moon of Shawwal (that is, on the eve of `Id al-Fitr) It is termed `Itikaf Masnun because Rasulullah (sallallahu alayhi wasallam) performed `Itikaf every year on these days.

`Itikaf Nafl - This refers to that `Itikaf which may be performed at any time.

`Itikaf Wajib - This refers to that `Itikaf
(a) which becomes Wajib because of making nadhr, that is, taking a vow, or
(b) which becomes Wajib as Qada' for rendering void a Masnun `Itikaf.

MEANING AND EFFECT OF MASNUN `ITIKAF

The `Itikaf which is performed in the last ten days of Ramadhan Mubarak is known as Masnun `Itikaf. The time for this `Itikaf commences upon completion of the twentieth day (of Ramadhan), that is, with effect from the setting of the sun, and remains until the sighting of the Shawwal moon (Id moon). In view of the fact this `Itikaf commences from the twenty-first night (of Ramadhan) - and the commencing from the setting of the sun - it is therefore necessary for the person wishing to perform `Itikaf to enter the hudud of the masjid on the twentieth day on such time before Maghrib so that the setting of the sun takes place whilst he is in the masjid.

*112 *(Shami)*

*113 *(Fatawa Rahimiyah Vol. 2 Page 30)*

The `Itikaf of the last ten days of Ramadhan is sunnah al-mu'akkadah `ala al-kifayah. This means that if one person, who lives in a particular area in which a masjid is situated, performs `Itikaf, then in such an event the sunnah is filled on behalf of all the members of that area. However, if nobody in the entire area performed `Itikaf, then all the members of the area will be liable for the sin of failing to fulfil a Sunnah.

RESPONSIBILITY OF MEMBERS OF AN AREA AND MAIN FEATURE OF `ITIKAF

1. It is clear from the aforegoing that it is the responsibility of every member of the area or township to ascertain in the beginning whether any person is to sit for the `Itikaf in their masjid or not.

2. However, it is not permissible to cause some person to sit by giving him payment or money because it is not permissible in the case of `Ibadah to give or take money or wages. *114

If no member of a particular area is able to sit for`Itikaf due to circumstances of necessity, then in that event arrangements must be made to cause some person from another area to sit. *115

The outstanding pillar of `Itikaf is that a person remains for the duration of `Itikaf within the hudud of the masjid. Save and except for the necessities of nature (see details later), he must not leave the hudud of the masjid even for one moment. For, if he leaves the hudud of the masjid for one moment without a valid Shar'i reason (the details of which are dealt with later), the `Itikaf is rendered void.

LEAVING THE MASJID ON THE GROUNDS OF SHAR'I NECESSITY

By the term Shar'i necessity, we mean those necessities on the basis of which the Shari'ah has permitted the person performing `Itikaf to leave the masjid. The `Itikaf is not rendered void if the person leaves by virtue of such necessities.

*114 *(Shami)*

*115 *(Fatawa Darul Uloom Deoband)*

These necessities are as follows:

1. The need to urinate or defaecate, that is, to attend to the call of nature.
2. The need for ghusl of janabah when it is not possible to make ghusl in the masjid.
3. The need to make wudu when it is not possible to make wudu while in the masjid.
4. The need to bring food and drink when another person is not available to do so.
5. The need of the Mu'adhdhin to go out for the purpose of calling Adhan.
6. If Jum'ah Salaat is not performed in the masjid wherein `Itikaf is performed, the need to go to another masjid to perform Jum'ah.
7. The need to move to another masjid in the event of leaking, etc. of the masjid.

Apart from these needs, it is not permissible for the person performing `Itikaf to leave the masjid for any other purpose. Now, we shall, Insha' Allah, explain details of each of these needs.

CALL OF NATURE

(a) The person performing `Itikaf can leave the masjid to attend the call of nature, that is, urinate of defaecate. In so far as urinating is concerned, he must go to the place nearest the masjid where it is possible to urinate. In regard to defaecation, if a toilet has been built attached to the masjid, and if it is possible to defaecate therein, then he must go there. It is not permissible to go to another place. However, if a person cannot defaecate due to his nature or because of extreme difficulty at any place besides his home, then it is permissible for him to go to his house for this purpose, even if a toilet is available near the masjid. *116

If a person does not have this difficulty, then he should utilize the toilet of the masjid. If such a person leaves the masjid toilet and goes to his house, then his `Itikaf is rendered void according to some `Ulama. *117

*116 (Shami)

*117 (Shami)

(b) If the masjid does not have any toilet, or if is not possible to attend the call of nature therein, or in the case of extreme difficulty, then in such events it is permissible to go home to attend the call of nature, notwithstanding the distance of such home. *118

(c) If the home of a friend or a relative is present near the masjid, it is not necessary to go to his friend's or relative's home to attend the call of nature. Despite this, one is permitted to go to one's home even if it is situated at a distance in comparison to the home of such a friend or a relative. *119

(d) If a person owns two houses then he should go to the nearer one to attend the call of nature. If he goes to the further home then his `Itikaf is rendered void according to some `ulama. *120

(e) If the toilet is occupied, then it is permissible to wait until it is vacant. But it is not permissible to remain even for one unnecessary moment once the need is fulfilled. If one remains, then `Itikaf is rendered void. *121

(f) It is permissible to make Salaam to someone or to reply to a Salaam or to talk briefly in the house or on the way to the toilet and on return, provided that one does not stop for such brief talk. *122

(g) It is not necessary to walk briskly on the way to the toilet or on return. It is permissible also to walk slowly. *123

(h) On the way to the toilet to attend to the call of nature, one must not stop at the instance of another. One must while walking indicate to such other person that one is in a state of `Itikaf. One can not stop for this purpose. If one stopped for some time at the instance of another, then his `Itikaf is rendered void. This apples to the extent that if a debtor has on the road stopped the person performing `Itikaf then according to Imam Abu Hanifah (R.A.) the `Itikaf is rendered void. The `Itikaf is not rendered void by virtue of his necessity according to Imam Abu Yusuf and Imam Muhammad (R.A.).

*118 *(Shami)*

*119 *(Shami)*

*120 *(Aalamgiri)*

*121 *(Barjandi)*

*122 *(Mirqat)*

*123 *(Aalamgiri)*

Imam Sarakasi (R.A.) has on the basis of ease and facility manifested a preference for the view point of the latter two. *124

However, precaution demands that one must not stop on the road under any circumstances.

(i) It is permissible to smoke a cigarette upon leaving to visit the toilet provided that one does not have to stop for this purpose.

(j) If any person who has gone to his house for the purpose of attending to the call of nature, then it is permissible for him to make wudu therein after relieving himself. *125

(k) Istinjah is included in the term "attending to call of nature". Hence, if a person suffers from the disease of urine drops, he can go outside for the purpose only of Istinjah. For this reason, the jurists have set forth Istinjah as a separate ground of necessity entitling a person to leave apart from the ground of "attending to the call of nature". *126

(l) While in `Itikaf, to be in the state of wuzu is Mustahab (desirable) and not wajib (compulsory). To read books of Tafseer and jurisprudence in the state of wuzu is also mustahab *127

(m) While in `Itikaf one can inquire from visitors about those who are absent *128

*124 *(Mabsut)*

*125 *(Majma-ul-Anhar)*

*126 *(Shami)*

*127 *(Fatawa Mehmoodia Vol. 3 Page 117/2)*

*128 *(Ibid)*

GHUSL

It is permissible for the person performing `Itikaf to leave the masjid for the purpose of Ghusl of Janabah in the event of emission of semen.

This is subject to the explanation that if such a person can make Ghusl whilst remaining in the masjid, for example, by sitting in some big tub and performing Ghusl in a manner that the water does not fall in the masjid then it is not permissible for him to go outside.

However, if this is not permissible or there is extreme difficulty then he may go outside for Ghusl of Janabah. *129
If there is a Ghusl Khanah in the masjid, then he must perform Ghusl there. However, if there is no Ghusl Khana in the masjid, or it is not possible to make Ghusl therein for some reason, or if there is extreme hardship, then one can perform Ghusl in one's home.

Apart from Ghusl of Janabah, it is not permissible to leave the masjid for any other Ghusl. It is not permissible to leave the masjid for the purpose of Jum'ah Ghusl or a Ghusl to cool oneself. If one has left the masjid for this purpose then the `Itikaf is rendered void. However, if one wishes to make Jum'ah Ghusl or to cool oneself, then he must adopt such a course that the water does not drip into the masjid. For example, he must sit in some tub and bathe himself, or make Ghusl in a corner of the masjid in such a way that the water drips outside the masjid.

EATING

If there is another person available to bring food and water for him to the masjid, then it is not permissible for the person performing `Itikaf to leave the masjid for the purpose of fetching food. If, however, he does not have any person to bring the food and water, then it is permissible for him to leave the masjid to bring the food. *130 However, the food must be brought to the masjid and eaten therein. *131

Such a person moreover must bear in mind that he must not leave the masjid at a time when he is able to receive the food. But if he has to wait for some reason to receive the food, there is no objection.

*129 *(Fath-ul-Qadir)*

*130 *(al-Bahr-ur-Raiq)*

*131 *(Kifayat-ul-Mufti)*

ADHAN

(a) If a mu'adhdhin is performing `Itikaf and he has to leave the masjid for the purpose of giving Adhan, then it is permissible for him to go outside. But he must not remain there after giving the Adhan.

(b) If a person is not a mu'adhdhin but he wishes to give Adhan for a particular time, then it is permissible for him to leave the masjid for the purpose of giving Adhan. *132

(c) If the door of the minaret of the masjid is situated within the masjid, then it is absolutely permissible for the person performing `Itikaf to climb the minaret because it will constitute part of the masjid. However, if the door of the masjid is outside the masjid itself, then apart from the need to give Adhan, the person performing `Itikaf is not permitted to climb such a minaret. *133

JUM'AH SALAT

(a) It is preferable that `Itikaf be made in such a masjid where Jum'ah Salat is performed so that it is not necessary to go outside for Jum'ah. However, if no Jum'ah Salat is said in a particular masjid and only five times Salat is said therein, then it is permissible to perform `Itikaf in such a masjid. *134 In such a situation, it is permissible to go to another masjid to perform Jum'ah Salat. However, one must leave for this purpose at such a time that, in his estimation, upon reaching the Jam'i Masjid, he will be able to perform the four raka'ah sunnah, and thereafter, witness immediately the commencement of the khutbah. *135

(b) If the person performing `Itikaf has gone to a certain masjid to perform Jum'ah then he may perform sunnah prayers after completing the fard in that masjid. However, he cannot remain (in the masjid) thereafter. *136

*132 *(Mabsut)*

*133 *(Shami)*

*134 *(Alamgiri)*

*135 *(Ibid)*

*136 *(Ibid)*

If he remains for a period exceeding necessity then his `Itikaf is not rendered void because he has remained in a masjid •137

(c) If a person goes to a Jam'i Masjid to perform Jum'ah and thereafter remains there and completes the remaining period of `Itikaf, then his `Itikaf will remain valid. This act is, however, makruh. •138

One can make `Itikaf in one masjid and lead taraweeh in another provided when sitting for `Itikaf this intention was made. •139

TRANSFER OF MASJID

It is necessary for every person performing `Itikaf to complete his `Itikaf in the masjid where he commenced it. However, if he is faced with such an extreme difficulty and hardship that it is not possible for him to complete the `Itikaf in such a masjid, for example, because such a masjid may collapse, or he is removed therefrom under compulsion, or there is a grave danger to life or property by staying therefrom (in the masjid), then it is permissible to move to another masjid and complete the `Itikaf there. If one has left for this purpose, the `Itikaf will not be rendered void, provided that upon leaving, one does not wait or remain on the road but proceeds directly to the other masjid. •140

JANAZAH SALAT AND VISITING THE SICK

(a) Generally it is not permissible for the person performing `Itikaf to leave the masjid to participate in Janazah Salat or to visit the sick. However, if one left to attend the call of nature, and incidentally, on the road enquired of some person's health or participated in a Janazah Salat, then the `Itikaf is not rendered void. •141

•137 (Badai)
•138 (Alamgiri)
•139 (Alamgiri Vol. 1 Page 199)
•140 (Alamgiri)
•141 (Badai)

Moreover, one can visit or enquire of the sick whilst one is walking on. Hadrat `Aishah (R.A.) has said that the Rasulullah (sallallahu alayhi wasallam) enquired of the sick whilst walking on, and he did not change his way for the purpose. *142 With regard to Janazah Salat it is a condition that one does not stop at all after the Salat itself *143

(b) Apart from this, if a person makes a condition at the time of the intention of the `Itikaf itself to the effect that if he wishes during the course of the `Itikaf to visit a certain sick person, or participate in Janazah Salat, or attend a certain Islamic or religious gathering, he will do so, then in such a situation it is permissible to leave the masjid for these purposes, and his `Itikaf will not thereby be rendered void. However, in this manner, his `Itikaf will become a nafl one, and will not remain Masnun.

FACTORS THAT RENDER `ITIKAF VOID

`Itikaf is rendered void by the following factors:

1. Apart from the necessities mentioned above, `Itikaf is rendered void if the person performing `Itikaf leaves the hudud of the masjid for any other purpose although such leaving is for one moment (Hedayah). It is clear that one will be said to have left the masjid when the feet (of the person performing `Itikaf) have been put outside in such a manner that according to custom one will be said to have left the masjid. Hence, if only the head is outside the masjid, then `Itikaf shall not thereby be rendered void. *144

2. Similarly, if a person performing `Itikaf leaves for a valid Shar'i necessity, but after completing such a necessity, he waits or stays outside (the masjid) even for one moment, then `Itikaf is thereby rendered void. *145

3. If one leaves the masjid without a valid Shar'i reason or need, whether intentionally, in forgetfulness or by mistake, then in such situations the `Itikaf is rendered void. However, one will not sin for rendering the `Itikaf void if the leaving is due to mistake or forgetfulness. *146

*142 *(Abu Daud)*

*143 *(Mirqat)*

*144 *(Al-Bahr-ur-Raiq)*

*145 *(Shami)*

*146 *(Ibid)*

4. The `Itikaf will also be rendered void if a person under mistaken belief enters a part of the area of the masjid thinking that it falls within the hudud of the masjid, whereas in fact it is excluded there from. Hence, one must properly ascertain the hudud of the masjid before commencing `Itikaf.

5. Since fasting is a condition for `Itikaf, if the fast breaks then the `Itikaf is rendered void accordingly, irrespective whether such fast was broken for a valid reason or not, or intentionally or by mistake. In each of these cases, the `itikaf is rendered void. The meaning of breaking fast by mistake is that a person whilst remembering that he is fasting does some involuntary act which is opposed to the requirement of fasting; for example, the person continued eating until the rising of the sun or made Iftar before the setting of the sun under the mistaken belief that time for Iftar had passed; or whilst gargling water entered the gullet by mistake although the person remembered that he was fasting. In all these situations, the fast is broken and the `Itikaf is correspondingly rendered void.

However, if a person forgot that he was fasting and in such state of forgetfulness ate, and drank something, then both his fast and `Itikaf are not rendered void. *147

SITUATIONS IN WHICH IT IS PERMISSIBLE TO BREAK `ITIKAF

It is permissible to break `Itikaf in the following situations:

1. If such a disease emerges during the course of `Itikaf which is not possible to cure except by leaving the masjid, then it is permissible to break the `Itikaf.

2. It is permissible to break `Itikaf and go outside (the masjid) in order to save a person who is drowning or burning or to prevent a fire. *148

3. It is permissible to break `Itikaf because of extreme disease which has affected one's parents, wife or children.

*147 (Shami)

*148 (Shami)

4. It is permissible to break `Itikaf if one is compelled to go outside (the masjid), for example, if a warrant of arrest is issued by the government.

5. If a janazah arrives and there is nobody else to perform the salat, then also it is permissible to break the `Itikaf. *149

THE CONSEQUENCES OF BREAKING `ITIKAF: RULES OF QADAH

1. If the `Itikaf Masnun is rendered void for any of the reasons set forth above, then it is wajib to make qadah only of that day in which the `Itikaf was rendered void. It is not wajib to make qadah of the full ten days: *150 The procedure of making qadah of this one day is as follows:

If there is time remaining in that Ramadhan, then one must perform `Itikaf with the niyat of qadah in that Ramadhan commencing from the setting of the sun to the day until the setting of the sun of the following day. If there is no time in that particular Ramadhan or if it is not possible for any reason to perform `Itikaf therein, then apart from Ramadhan, one can keep fast on any day and perform `Itikaf for one day. On the other hand, if one makes qadah the following Ramadhan this also will be valid. However, there is no guarantee of life and accordingly one must make qadah as quickly as possible.

2. If the `Itikaf Masnun is rendered void, it is not necessary to leave the masjid. But one can continue the `Itikaf for the remainder of the last ten days with niyat of nafl. In this way, the sunnat al-mu'akkadah will not be fulfilled but thawab will be obtained for the nafl `Itikaf. On the other hand, if the `Itikaf was rendered void due to some involuntary mistake, then it is not inconceivable that Allah Ta'ala may bestow in His infinite mercy the reward of the masnun `Itikaf of the last ten days. Hence, it is preferable in the case of the breaking of the `Itikaf to continue the `Itikaf until termination of the last ten days. However, it is permissible for a person not to continue the `Itikaf after the breaking thereof. It is also permissible to leave on the day that the `Itikaf is broken and to commence a nafl `Itikaf with nafl niyyah the following day.

*149 *(Fath-ul-Qadir)*

*150 *(Shami)*

THE ADAB OF `ITIKAF

In view of the fact that the purpose of `Itikaf is to withdraw oneself from worldly affairs and devote oneself entirely to the remembrance of Allah, therefore, one must during the course of `Itikaf avoid unnecessary talk and work. Whatever time one finds, one must spend in performing Qada Salat, nawafil (salat), tilawat al-Qur'an, and other `Ibadat, Dhikr and Tasbihat. Moreover, the learning and teaching of Ilm of din, lectures and nasihat and study of Islamic books is permissible and also a cause of obtaining thawab.

PERMISSIBLE ACTS (MUBAHAT) IN `ITIKAF

The following acts are permissible in the state of `Itikaf

1. Eating and drinking.
2. Necessary transactions of purchase and sale relating to the necessities of life. However, it is not permissible to make the masjid a centre of trade as such. *151
3. Sleeping.
4. Haircut - provided the hair does not fall in the masjid.
5. Talking and conversation, but it is necessary to avoid unnecessary talk. *152
6. To contract a Nikah or other transactions. *153
7. To change clothes, apply scent and oil. *154
8. To assist a sick person in the masjid, apply bandage or show him a medicine. *155
9. To give lessons on the Qur'an or Ilm of Din. *156
10. To wash and sew clothes provided that when washing the person remains within the masjid and the water falls outside the masjid. This ruling also applies in the case of washing pots or utensils.
11. To pass wind in the masjid at the time of necessity. *157

*151 *(Qazi Khan)*

*152 *(Shami)*

*153 *(al-Bahr)*

*154 *(Kulasatul Fatawa)*

*155 *(Fatawa Darul Uloom)*

*156 *(Shami)*

*157 *(Shami)*

Moreover, all those actions are permissible in `Itikaf which are not makruh or render the `Itikaf void, and which are in themselves halaal.

MAKRUHAT OF `ITIKAF

The following matters are makruh in the state of `Itikaf:

1. To adopt complete silence because the adoption of complete silence in the Shari'ah does not constitute `Itikaf. If one adopts silence with the intention that such silence is `Itikaf, then one will receive the sin of bid'at. However, there is no objection if one does not regard silence as Ibadat and endeavours to remain silent in order to avoid sin. However, whenever the necessity arises, one must not avoid or abstain from talk. *158

2. To indulge in unnecessary and vain talk; some conversation is permissible in accordance with necessity, but it is obligatory to avoid making the masjid a place of vanities and unnecessary talk. *159
3. To bring goods of trade and keep them in the masjid.
4. To enclose such area of the masjid for the purpose of `Itikaf that other persons performing `Itikaf or Salat are caused difficulty or hardship.
5. To charge a fee for writing, or sewing clothes, or teaching on the part of the person performing `Itikaf has been considered as Makruh by the Jurists. *160 However, if a person cannot earn to provide for himself for the fasts of the days of `Itikaf without charging such fee, then it is permissible for him to do so on the analogy of sale. (And Allah knows best).
6. While performing the sunnat to indulge in a makrooh is not correct.

`ITIKAF MANDHUR

The second type of `Itikaf is "`Itikaf Mandhur", that is, that `Itikaf which a person has made obligatory upon himself by taking a vow (nadhr).

Paying heed to the fact that this particular form of `Itikaf is rare in occurrence, only the necessary rules have been set out below. For details, one should refer to the books of jurisprudence or a Mufti.

**158 (Durrul-Muktar)*
**159 (Minhatul Kaliq)*
**160 (Al-Bahr)*

CATEGORIES OF NADHR AND THEIR LEGAL EFFECT

There are two categories of Nadhr:

(i) Nadhr Mu'ayyan, and
(ii) Nadhr Ghayr Mu'ayyan

(i) Nadhr Mu'ayyan: this means that the Niyyah of `Itikaf is made for a specific day or days or month for example, a person makes Nadhr that he will perform `Itikaf in the last ten days of Sha'ban. However, if for some reason he cannot keep fasts in these days, then he must make qadah in other days. *161

(ii) Nadr Ghayr Mu'ayyan: this means that no specific month or day is fixed for the performance of `Itikaf, for example, a person makes Nadhr that he will perform `Itikaf for three days. Hence, it will be permissible for him to perform `Itikaf in all those days in which it is valid to keep fasts, and accordingly, his Nadhr will be fulfilled if he performs `Itikaf on such days.

NAFL `ITIKAF

1. The third type of `Itikaf is Nafl `Itikaf. This form of `Itikaf is not subject to time, fasting, day, night - on the contrary, a person will receive the reward of `Itikaf if he enters the masjid with the intention of `Itikaf at any time and for whatever period.
2. In the last ten days of Ramadhan, if a person performs `Itikaf with the requisite intention for less than ten days, then such `Itikaf will be Nafl `Itikaf.
3. If a person goes to the masjid for the purpose of salat and at the time of entering (the masjid) formulates an intention to the effect that he will remain in `Itikaf for whatever time he spends in the masjid, then such person will receive the reward of `Itikaf.
4. Nafl `Itikaf remains in force for the period that the person is in the masjid. Upon leaving or emerging from the masjid, this `Itikaf ends.
5. The person performing Nafl `Itikaf should complete the `Itikaf for the period or days that he intended to undergo in `Itikaf.

*161 *(Shami)*

However, if he leaves the masjid for some reason prior to completion of the intended period, then he will receive reward for the period he remained in the masjid. For the remaining (that is, uncompleted) period, he is not obliged (that is, it is not wajib upon him) to make qadah. *162

6. If a person, for example, made intention to perform `Itikaf for three days and thereafter upon entering the masjid, he commits an act which breaks his `Itikaf, then in such event his `Itikaf is completed, that is, he will receive the reward for the period he spent in the masjid upto the breaking of his `Itikaf, and furthermore, no qada' is wajib upon him (for the uncompleted period). In this event, he may leave the masjid if he wishes, or remain therein by making a new intention of `Itikaf. In such a situation, it is preferable that he completes the period for which he had made the intention of `Itikaf.

`ITIKAF OF WOMEN

1. The fadilah of `Itikaf is not confined to men. Women can also take advantage of it. However, women should not perform `Itikaf in the masjid. Their `Itikaf is only possible in the house. The procedure is as follows:

Women should sit for `Itikaf in that place in the house which has ben set aside for salat and `Ibadat. If no such place has been previously set aside, then a place must be so set aside prior to the commencement of the `Itikaf, and the `Itikaf must accordingly be performed therein. *163

2. If no specific places has been built or set aside in the house for salaat, and it is not possible for some reason to so build or set aside a place therein, then in such a case a woman may, at her discretion, demarcate any place within the house and perform `Itikaf there.

3. It is necessary for a married woman to obtain the consent of her husband for the purpose of performing `Itikaf. It is not permissible for a woman to perform `Itikaf without the permission of her husband. *164
However, husbands should not without reason deprive their wives of performing `Itikaf by refusing consent. On the contrary, they should encourage them.

*162 *(Shami)*

*163 *(Shami)*

*164 *(Alamgiri)*

4. If a woman has commenced `Itikaf with the permission of her husband and thereafter he endeavours to prohibit or prevent her from completing same, then he cannot do so. If he succeeds in preventing her, then the woman is not obliged to complete the `Itikaf. *165

5. It is necessary for a woman to be free from menstruation and Nifas in order to perform `Itikaf - that is, she cannot perform `Itikaf in a stage of menstruation and Nifaas.

6. Consequently, a woman should, prior to the commencement of Masnun `Itikaf, determine whether the date of her menstruation will co-incide with the period of `Itikaf. If the menstruation is expected to occur towards the end of the last ten days of Ramadhan, then she must not perform Masnun `Itikaf. However, she may perform Nafl `Itikaf for the period until the arrival of her menstruation.

7. If a woman has commenced `Itikaf, and thereafter menstruation commences during the duration of `Itikaf, then it is wajib upon her to immediately abandon `Itikaf, as soon as her menstruation commences. In such a situation it is wajib upon her to make qada `Itikaf of only the day in which she abandoned the `Itikaf (as a result of the intervention of menstruation).

The procedure of such qadah is as follows:

After the woman becomes pure of such menstruation, she keeps fast on any day and performs `Itikaf. If days remain in Ramadhan, then she may make qadah in Ramadhan in which case the fast of Ramadhan will be sufficient. However, if Ramadhan has terminated at the time of her becoming pure from such menstruation, then she must thereafter specifically keep fast qadah `Itikaf for one day. *166

8. The place within the home demarcated by a woman for the purpose of `Itikaf will for the duration therefore fall within the hukm of the masjid. It is not permissible for her to move from such place without a Shar'i necessity. She cannot leave such place and enter any portion or area of the home. If she does so, her `Itikaf will break.

9. The rules applicable to men relating to moving from the place of `Itikaf are also applicable to women. For those needs and necessities in relation to which it is permissible for men to leave the masjid, it is similarly permissible for women to leave the place of `Itikaf for such needs and necessities (not Janazah).

*165 *(Alamgiri)*

*166 *(Commentary to Behesti Ziwar)*

For those actions in relation to which it is permissible for men to leave the masjid, it is similarly permissible for women to leave the place of `Itikaf. Accordingly, women should, thoroughly acquaint themselves with the rules relating to `Itikaf Masnun which have been discussed earlier under the heading "Itikaf Masnun".

10. During the `Itikaf, women may, whilst sitting in their place of `Itikaf, indulge in sewing and knitting. They can advise and guide others in regard to matters affecting the home. However, they cannot leave the place demarcated for `Itikaf. Moreover, it is preferable if they utilise their time in Dhikr, Tasbihat, Tilawat al-Qur'an and `Ibadat. They should not spend too much time on other matters.

LAYLATUL QADR - Night of Power

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا

بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝ سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝

Amongst the nights of Ramadhan, there is one called `Laylatul Qadr', a night that is noted for its great blessings. The Qur'aan Karim describes it as being greater in blessings and spiritual virtue than a thousand months, which in turn means that it is more valuable than eighty three years and four months. Fortunate indeed is that person who attains the full blessings of this night by spending it in the worship of Allah, because he has then attained the reward of "Ibaadah" (worship) for eighty three years, four months and even more. Indeed (the granting of) this night for the faithful Muslims is a great favour.

THE ORIGIN

Regarding this night, in a Hadith reported by Anas (R.A.) in Durre Manthur, Rasulullah (sallallahu alayhi wasallam) is reported to have said: "Laylatul Qadr" was granted to this "Ummah" (of mine) and not to any other "Ummah" before this." As regards the reason for the granting of "Laylatul Qadr", various views are held. According to some Ahaadith, one reason is given thus: Rasulullah (sallallahu alayhi wasallam) used to ponder over the longer lives of peoples of the past ages and when comparing them with much shorter lives of his "Ummah", he became greatly saddened, because if his "Ummah" wished to compete with the people before them, then because of their shorter lives, it would be impossible for them to either emulate or surpass the previous "Ummahs" in the doing of righteous deeds. Therefore, Allah in His Infinite Mercy granted them this night of great blessings. This means that, if any fortunate person of this "Ummah" during his life-time spends ten such nights in the worship of his Maker, he would have gained the reward of (Ibaadah) worship for eight hundred and thirty three years and even more. Another report states that Rasulullah (sallallahu alayhi wasallam) once related to the `Sahaaba' the story of a very righteous man from among the Bani Isra'il, who spent one thousand months in Jihaad'. On hearing this the `Sahaaba' enviously felt that they could not attain the same

reward, whereupon Allah granted them this Night (of Power). Still another states that it so happened that our Nabi (sallallahu alayhi wasallam) once mentioned the names of the four most pious people from among the Bani Israil, each of whom spent eighty years in Allah's sincere service, worshipping Him and not transgressing in the least. They were Nabi Ayyub (Alayhis Salaam) Zakariyya (Alayhis Salaam), Ezkeel (Alayhis Salaam) and Yu'shaa (Alayhis Salaam). The "Sahaaba" heard this, wondering how to emulate their achievements. Then Jibra'il (Alayhis Salaam) appeared and recited "Surah Qadr", wherein the blessings of this particular night were revealed.

There are other reports too, explaining the origin of the night of Power. But no matter which of these are accepted, the important fact remains that Allah has granted us this night as a great favour and how fortunate are those who have never missed worship in this night. As to which particular night it is, here again approximately fifty different views are reported. It is not easy to enumerate them all but the most generally accepted versions , shall follow in the ensuing pages of this chapter. Because the Qur'aan Majeed itself mentions the night, we shall commence with a shorter commentary of Surah Qadr'.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝

"We have indeed revealed this (message) in the Night of Power", Reference here is made to the fact that, on this specific night, the Qur'aan was sent down from the `Lowhul Mahfuz' (the preserved Tablet) to the heavens (above the earth). The mere fact that the Qur'aan was revealed on this night would have been sufficient to ensure its greatness. But apart from this fact, it is also noted for many other things. In the very next verse, a question is asked:

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝

"And what will explain to you what the Night of Power is?"

In other words, the question asked here is; Have you any knowledge as to the greatness and importance of this night? Have you any knowledge as to the great favours and bounties that go with it? The next verse proceeds to explain its greatness.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝

"The Night of Power" is better than a thousand months".

The true meaning here is that the reward for spending this night in worship (Ibaadah) is better and greater than having spent one thousand months in worship (Ibaadah).

تَنَزَّلُ الْمَلَٰٓئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝

"Therein come down Angels and the Spirit, by Allah's permission, on every errand."

A fine explanation is given for this verse by Imaam Raazi (R.A.). Commenting on this verse , he explains that when man first appeared on earth, the Malaa'ikah" looked upon him with concern. They even ventured to ask Allah "Will You place on this earth, one who shall be riotous therein and shed blood?"

Similarly, when his parents noted his original form as a mere drop of sperm, they too looked upon it with dislike, so much so, that they considered it as something which polluted the clothes and had to be washed away. But later, when Allah made that same sperm into the fine form of a child, they began to love and cherish him. So far have things now progressed that, when on this Night of Power we find that same man worshipping Allah and adoring Him, then those very Angels (Malaa'ikah) descend towards him, obviously repentant for the thoughts they had once harboured against him. In this verse, where it is mentioned (Wer-rroh) "and the Spirit....", the reference is to Jibra'il (Alayhis Salaam) who descends to the Earth during this night. Commentators of the Qur'aan have given various meanings of this word. Let us look at some of them:

The vast majority of commentators are agreed that Jibra'il (Alayhis Salaam) is meant here and, according to Imaam Raazi (R.A.), this is the most correct meaning. Allah first makes mention of the `Malaa'ikah and then because of Jibra'il Alayhis Salaam's special status among them, a separate mention is made of him.

"Peace reigns until the break of dawn."

Indeed this night is the very embodiment of peace; through out its span, the `Malaa'ikah' offer salutations to the faithful believers adoring their Rabb. As one group ascends, another group descends (with the same greetings), as indicated in some narrations. Another interpretation is that it is a night of complete safety from evil and mischief. *86

DUAA WHEN IN SEARCH OF LAYLATUL QADR

It is reported from Hazrat Ayesha (Radiyallahu Anha): "I said: `O Rasulullah (sallallahu alayhi wasallam), when I find myself in Laylatul Qadr, what shall I say?" Rasulullah (sallallahu alayhi wasallam) replied: `Say:

"O Allah, Thou art the One who grants pardon for sins, Thou lovest to pardon, so pardon me."

*86 *(Extract from Teaching of Islam)*

THE NIGHTS OF EID

Rasulullah (sallallahu alayhi wasallam) said:

"The heart of the person who remains awake (in ibadaat) during the night of Eidul Fitr and Eidul Adhaa will not die on the Day when hearts will be dead, i.e. the Day of Qiyamah." *84

The nights of both Eids, i.e. the nights preceding the Days of Eid, are auspicious occasions which should be observed with reverence and worship. Rasulullah (sallallahu alayhi wasallam) said that these nights are great occasions of Ibadat and of gaining the proximity and special Mercy of Allah Ta'ala. These blessed nights, should therefore not be allowed to pass by in idleness. Full advantage should be taken of these opportunities by offering obedience and Ibadat unto Allah Ta'ala to the best of our abilities. Istighfaar (seeking forgiveness for sins), Tilaawat (reciting the Quran), Nafl Salaat, Durood, etc. should be profusely offered on these blessed nights.

Among the rewards which will be obtained as a result of observing the sanctity of these glorious Eid Nights, the greatest reward is the tiding conveyed to us by Rasulullah (sallallahu alayhi wasallam) in the above-mentioned Hadith, viz the heart will not be smitten with terror and fear on the Day of Qiyamah when the upheavals of the Day will be so fearsome that men will appear to be intoxicated.

THE EID TAKBEER

Hazrat Jaabir-Bin-Abdullah (R.A.) narrated from Nabi (S.A.W.) that: "Verily, on the day of Eidul Fitr when the Imaam comes out for Eid Salaat, there is no Call (Azaan), no Iqaamat nor anything on that day."

From the above mentioned Hadith it is clear that on the Days of Eid the Takbeer should not be recited aloud at the place where the Eid Salaat is to be performed. *85

To recite the Takbeer aloud at the Eid Gah or the Musjid on the Days of Eid is a common practice. However, this practice is not permissible. Everyone should engage themselves in Zikr and Takbeer silently.

*84 *(Tibrani)*

*85 *(Fataawa Darul Uloom)*

The prevalent practice of reciting the Takbeer-e-Tashreeq aloud at the Eid Gah or the Musjid where the Eid Salaat will be performed is not the Sunnah of Rasulullah (sallallahu alayhi wasallam) nor that of his Sahaba (R).

THE ETIQUETTES OF EID UL FITR

The day of Eid is not merely a festive occasion. A Muslim acquires great rewards from and draws close to Allah if he spends the day of Eid according to the teachings of Shariah and Rasulullah (sallallahu alayhi wasallam).

THE SUNAN (plural of sunnat) OF THE DAY OF EID

1. To rise as early as possible (In fact much of this night should be spent in Ibaadah).
2. To make Ghusal.
3. To use the miswaak.
4. To adorn oneself as best as one can - within the boundaries of Shariah.
5. To wear one's best clothes whilst ensuring that it conforms with Shariah (Sunnah dress).
6. To apply ittar-(Halaal, non alcoholic perfume).
7. To eat anything sweet (such as dates) before departing for Eid Salaat.
8. To go to the "Eid Gaah" as early as possible.
9. To give "sadaqatul-Fitr" before leaving for the Eid Gaah.
10. To perform Eid Salaat in the "Eid-Gaah" rather than in the masjid. There is no harm for the aged and the sick to perform their Eid Salaah in the masjid. Rain is also a valid reason for performing Eid Salaah in the masjid.
11. To choose a different route when returning from the Eid-Gaah.
12. To walk to the Eid-Gaah. However there is no harm in using any means of conveyance if the Eid Gaah is a distance away.
13. To recite the following Takbeer while walking to the Eid Gaah:-

"ALLAH HUAKBAR ALLAH HUAKBAR - LAIELAHA ILLAL LA HUWALLA HUAKBAR ALLAH HUAKBAR - WALIL LA HIL HAMD."

اَللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ، لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ .

THE MAS'ALAS (RULINGS) PERTAINING TO EID

1. No Nafl Salaah should be performed in the Eid-Gaah before or after Eid Salaah.
2. It is undesirable to perform the Eid Salaah in any other place besides the "Eid-Gaah" without any valid excuse.
3. It is vitally important to listen to both Khutbahs after the Eid Salaah. If for some reason the Khutbah is not audible, it is still necessary to remain seated till the Khutbah terminates.

NOTE:- It was not the practice of Rasulullah (sallallahu alayhi wasallam) to shake hands after Eid-Salah.

NOTE:- It is sinful not to listen to the Khutbah.

4. If someone passes away it is permissible to perform the Janaazah Salaat in the Eid-Gaah immediately after the Eid Salaat.
5. One who shaves his beard or shortens it to less than one fist (when holding the beard with the fist) - such a person is not allowed for Imaamat of Eid Salaat just as he is not for any other Salaah. Moreover he is a perpetrator of a serious sin since shaving or shortening the beard is contrary to a sunnah of Rasulullah (sallallahu alayhi wasallam).
6. Imaamat is not an inheritance to be passed on from father to son.
7. If such an error is made in Eid-Salaah which necessitates Sadjah - Sahwa, then the Sadjah-Sahwa could be left out in order to avoid confusion.

METHOD OF PERFORMING EID SALAAH

1. Make the intention: "I am performing two Rakaats Eid Salaat which is Waajib with six extra Takbirs which are also waajib".
2. After the takbir Oela (1st Takbir), fold the hands and recite the thanaa.
3. Then lift the hands thrice while saying "Allahu Akbar." After the first two times leave the arms loose and after the third fold them.
4. Now, Surah Fateha and a surah will be recited by the Imaam and the Rakaah will be completed like in any other Salaah.
5. The second Rakaat will be performed similarly except that before going into Ruku, the hands will be lifted thrice (whilst saying Allah Akbar") and each time they will be left loose on the sides.
6. With the 4th Takbir, the Ruku should be made.
7. The remainder of the Salaah should be completed like in any other Salaah.
8. Dua should be made after the Salaah instead of after the Khutbah.

A FEW MASA'IL REGARDING EID NAMAAZ

1. It is Makruh-e-Tahrimi to offer any nafil prayers before the Eid Namaaz.
2. If the Imam forgets to recite the extra Takbirs in the first rakaat and if he remembers after reciting surah Fatiha, he should recite the extra Takbirs and repeat the Sura Fatiha. However, if he remembers after reciting the additional sura, then he may only say the extra Takbirs.
3. If a person joins the Eid Namaaz after the Imam has completed the extra Takbirs then he should recite the Takbir-e-Tahrima and immediately, the additional Takbirs, raising the hands during the first two additional Takbirs and clasping them after the third.
4. If a person joins the Eid Namaaz whilst the Imaam is in Ruku, and if he is able to recite the three additional Takbirs before the Imaam rises from Ruku, then he should do so first before joining the jamaat in ruku. If he is not able to do this then he should recite the extra Takbirs in ruku instead of the Tasbih (without raising his hands of course).
5. Since the condition of Eid Namaaz is the formation of a Jamaat, a person missing Eid Namaaz is unable to perform the Namaaz on his own.
6. A person who joins the Eid Salaat after the Imam has already recited the Eid Takbeers should recite the Takbeers immediately upon entering the Salaat. However, if he enters the Salaat when the Imam is about to go into Ruku and he (the late-comer) fears that he will not be able to join the Imam in the Ruku if he stands and recites the Takbeers, then he should instead recite the Takbeers in the Ruku, and forgo the Tasbeeh of the Ruku But, while reciting the Takbeers in Ruku the hands should not be raised as is done when reciting the Takbeer when in Qiyaam (the standing posture of Salaat).

If the Imam emerges from the Ruku and the latecomer has not yet completed the recitation of his Takbeers which he had missed then he should leave off the balance of the Takbeers and join the Imam. In this case the balance of the Takbeers which he could not complete are waived (Maaf).

7. If someone missed a Raka't of the Eid Salaat, he should fulfill it as follows:

After the Imam terminates the Salaat with Salaams he (the one who missed the Raka't) should rise and perform one Raka't on his own, reciting Qiraat (Surah Fatiha plus a Surah) first, and after the Qiraat the Takbeers should be recited. The rest of the Raka't is then completed as usual.

8. There is no Qaza for Eid Namaaz.

DUAA FOR EID-UL-FITR

Hazrat Adbullah Ibn Masood (R.A.) relates that Rasulullah's (sallallahu alayhi wasallam) duaa on both Eids was:

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ عِيْشَةً نَقِيَّةً وَمِيْتَةً سَوِيَّةً وَمَرَدًّا
غَيْرَ مُخْزٍ وَلَا فَاضِحٍ . اَللّٰهُمَّ لَا تُهْلِكْنَا فُجَاءَةً وَلَا تَأْخُذْنَا
بَغْتَةً وَلَا تُعَجِّلْنَا عَنْ حَقٍّ وَلَا وَصِيَّةٍ . اَللّٰهُمَّ إِنَّا نَسْأَلُكَ
الْعَفَافَ وَالْغِنٰى وَالتُّقٰى وَالْهُدٰى وَحُسْنَ عَاقِبَةِ الْاٰخِرَةِ وَ
الدُّنْيَا ، وَنَعُوْذُ بِكَ مِنَ الشَّكِّ وَالشِّقَاقِ وَالرِّيَاءِ وَالسُّمْعَةِ
فِيْ دِيْنِكَ يَا مُقَلِّبَ الْقُلُوْبِ لَا تُزِغْ قُلُوْبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ☼

EID CARDS

Eid cards or the sending of Eid cards to friends and relatives is a custom which is widely observed by the Muslim community of today. For the guidance of Muslims it has become necessary to explain this practice of Eid cards in the light of the Shariah of Islam.

According to the Shariah, the custom of Eid Cards is a practice which cannot be condoned as permissible. There are several factors which established the prohibition and the non-permissibility of the Eid Card custom. These ASBAABUL HURMAT or PROHIBITING FACTORS are:

1. Tashab-Buh Bil Kuffaar or Imitation of the Unbelievers. Muslims have taken this practice of Eid cards from the Christians. Muslims have imitated the custom of Christmas cards of the Kuffaar. And, Our Nabi (sallallahu alayhi wasallam) said about imitating the Kuffaar.

"Whoever imitates a nation becomes one of them".

Hence, it is not permissible to adopt the religious customs of unbelievers.

2. Tauheenul Quran or Disgracing and Defiling the Quran.

The custom of Eid cards involves an act of sacrilege against the Noble Quran. Many Eid cards have verses of the Noble Quran printed on them.

The printing of verse of the Quran on these cards is abominable for the following reasons:

(a) In most cases, if not all, the printers of Eid cards are non-Muslims. These non-Muslims may continuously be in the state of janabat or greater impurity. They handle these cards and touch the verses of the Quran, and this is not permissible. Muslims who condone this practice of Eid cards are responsible for this sacrilege of the Noble ayats of the Quran.

(b) In all printing a certain amount of waste papers result. What happens to these spoilt Eid cards on which verses of Quran appear? They are deposited in the trash. Again Muslims who condone this practice of Eid cards are responsible for this abominable defilement of Allah Ta'ala's sacred Words.

(c) According to the Law of Islam it is compulsory for a Muslim to be in the state of Wuzu if any verse of the Quran is touched. This injunction is ignored by the over-whelming majority of those who deal in Eid cards. The verses of the Quraan printed on these cards are touched by those who have no Wuzu. Thus, the maintenance of this useless custom is responsible for this great crime against Islam.

THE SIGNIFICANCE OF SHAWWAL

Shawwal is the tenth lunar month. During the period of ignorance Ramadaan was regarded as a blessed and sacred month. Shawwal was regarded as a cursed month and a month of ill-omen. The people of that time never married during Shawwal. Hazrat Ayesha (R.A.) expressed disappointment of the people to consider this month to be inauspicious, as she was married to Rasululllah (sallallahu alayhi wasallam) in this very month. The wrong beliefs of the people was clearly disproved by Hazrat Ayesha (R.A.) by her marriage to Rasulullah (sallallahu alayhi wasallam) in the month of Shawwal which was no obstruction to her elevated position and the great love Rasulullah (sallallahu alayhi wasallam) had for her.

To a Muslim the first day of the month of Shawwal, is of very great significance, as this is the day of Eid. On this significant day Allah showers His blessings and forgiveness on His servants who have fasted during the month of Ramadaan. It is related from Hazrat Anas (R.A.) that Rasulullah (sallallahu alayhi wasallam) has said: "When the day of Eid appears, Allah proudly asks in the presence of the Angels regarding his fasting servants "O My Angels, what returns is there for such labourers who have fully completed their duty".

The angels reply "O Rabb they should be rewarded in full". Then Allah asks the Angels, "O My Angels, what is the reward for those male and female servants who have fulfilled My divine command which was compulsory upon them, and now they have come out to beseech me in Duaa I take an oath upon My grandeur and glory, my generosity and exaltation of my elevated position, that I will definitely accept their Duaas". Thereafter Allah says: "Disperse, I have forgiven you and replaced your sins with good deeds". Rasulullah (sallallahu alayhi wasallam) says", they return forgiven."

THE SIX NAFL FASTS OF SHAWWAL

Hazrat Abu Ayyub (R.A.) relates that Rasulullah (sallallahu alayhi wasallam) has said: "Whosoever fasted the full month of Ramadhan and then follows it with six rozas of Shawwaal, is like a person who has fasted the full year." *83

**83 Targheeb*

In another Hadith it is related that by observing these six rozas after Ramadhan all defaults and sins are forgiven. The reward of every good deed is tenfold or more.

The thawaab of the month of Ramadhan is equal to that of ten months and that of these six voluntary siyam are equal to that of the remaining two months to complete the full year. These rozas could be kept continuously after Eidul-Fitr or separately during the month of Shawwaal.

SAUM

ADDITIONAL INFORMATION

VALID REASONS FOR NOT OBSERVING THE FAST

1. Being on a journey

The Shariah in all its injunctions has shown due regard for the convenience of people and has never subjected them to unnecessary rigours and hardships. The Quran itself has permitted the Muslims not to fast when they are sick or on a journey:

"Therefore, whoever of you is present (at home) this month must observe fasting on all its days, but whoever is sick or on a journey, (shall fast) the same number of other days". *7

1. The traveller is allowed to miss the Fast even if he is performing the journey for any purpose whatever and he has all the facilities available. However if he is not likely to face any hardships during the journey he should try to observe the Fast for the sake of the blessings of Ramadhan.

2. If a person starts on a journey after having had the intention of the Fast or after having commenced the Fast, he will be under obligation to fast that day but if he breaks the Fast he will not be required to make Kafaara.

3. If a traveller breaks his journey and halts at a place before noon and has not indulged in any of the forbidden things till then he has to observe the day's Fast but if he breaks it there will no Kafaara.

4. If a traveller has the intention of staying at a place even for less than 15 days it is desirable that he should observe the Fast but if he intends to stay for 15 days or more it is incumbent (farz) upon him to observe the Fast.

2. Sickness

1. If on account of fasting there is a risk of catching a disease or there is a chance of the disease worsening or of delayed recovery,

*7 *(2:185)*

one is allowed to abandon the Fast provided there is a valid ground for this as advised by a righteous and competent physician or one's own confirmed experience or opinion. One is not allowed to abandon the Fast on mere whim or on flimsy grounds.

2. If a person follows his personal whim without any past experience or the expert advice by an Allah-fearing physician and abandoned the fast, he will be committing a sin for which he will have to make Kafaara.

N.B: It is not right to follow the advice of an un-righteous physician who may have no regard for the Shari'ah values and injunctions.

3. Pregnancy

1. If a pregnant woman is certain or almost certain that if she fasts the foetus will be harmed or she herself will be harmed, she is permitted not to observe the Fasts

2. If a woman comes to know after having had the intention of the Fast that she is pregnant and she is almost certain that fasting would be harmful for her, she is permitted to break the Fast and observe it on another day without Kafaara.

4. Suckling

1. If a suckling mother has a strong feeling that fasting would be harmful to the baby or would keep it hungry on account of being underfed, or it would be harmful to herself, she is permitted to abandon fasting.

2. If a wet nurse can be arranged for the baby and the baby takes to her breast, the mother should not abandon the Fast; however, if the baby does not take to the nurse the mother may abandon fasting.

3. If the wet nurse has a strong feeling that fasting would be harmful to her or to the suckling, she is allowed to postpone fasting.

4. If a woman is employed as a wet nurse during a day in Ramadhan when she has already made the intention of observing the Fast, she is permitted to break the Fast which she will have to observe on another day, without Kafaara.

5. Intensity of Hunger and Thirst

If a person is overwhelmed by hunger and thirst and runs the risk of life, or mental derangement, he is allowed to break the Fast.

6. Weakness and Old Age

1. If a person is convalescing after illness and is weak and if fasting is likely to render him sick again, he is allowed to defer the fast.

2. A person who has become extremely weak due to old age is allowed to abandon fasting. If such a person has little hope to regain enough strength to observe the missed fasts later, he will be required to make fidya for each fast immediately or later at the rate of Sadaqah Fitr, which is one kilo and 110 grams of wheat per head. (See Fidya)

7. Risk of Life

If a person has to labour very hard for a living and he runs the risk of death if he fasts or he is under the control of a cruel master who threatens to take his life or severe torture if he fasts, he is allowed to abandon fasting.

8. Jihad

1. If a person has the intention of participating in Jihad against the enemies of Islam, and thinks that fasting will cause weakness, he is permitted to defer fasting.

2. If Jihad is in progress, the participants are allowed to postpone the Fast.

3. If there is no Jihad going on but there is an imminent danger of a conflict any time, one may defer fasting.

4. If a person has commenced the Fast and Jihad is declared, he is allowed to break the Fast and observe it on a later day without any Kafaara.

9. Unconsciousness

If a person becomes unconscious and remains in that state for a number of days, the number of the fast days thus passed will have to be made up later by fasting on other days. However, if a person did not do anything to render

the Fast void on the day he became unconscious, whether he had the intention of the Fast or not, he will be deemed to have fasted that day; for the rest of the period he will have to fast the same number of days later.

10. Insanity

If a person has a fit of insanity and he cannot fast, there are two possibilities:

a. If he remains constantly under the fit and does not regain senses at all, he will stand wholly exempted: he will neither have to fast the same number of days later nor make any expiation or

b. If he recovers from the fit occasionally, he will have to fast the same number of days later.

THOSE THINGS THAT DO NOT NULLIFY (BREAK) THE FAST

1. Having sex forgetting that it is Ramadhaan;
2. Ejaculation caused by seeing anything erotic;
3. Ejaculation caused by thinking and pondering, even if he continually sees, thinks or ponders;
4. If a man put medicine or oil through the hole of his private part (if a woman does so, her fast will break)
5. Fasting and wudhu of a breast feeding woman does not break *167
6. To apply medicine externally on the vagina or anus or rub medicine in these areas will not break fast provided it does not reach that area from where absorption takes place into the stomach. *168 thus any suppository will break the fast.

THOSE THINGS THAT BREAK THE FAST AND MAKE QAZA AND KAFAARA COMPULSORY

1. To have sex in any way or to commit sodomy; (even if no ejaculation takes Place)
2. To swallow the saliva of one's wife or friend; swallowing any other one's saliva does not make qaza and kafaara compulsory.
3. After touching passionately or
4. After kissing passionately or
5. Sex or sleeping together without ejaculation. If after 3,4 and 5 one thinks that ones fast is broken and breaks the fast then both Qaza and Kafaara have to be made.
6. The man who forces the woman to have sex and vice-versa. The person who imposes the act will have to make qaza and kafaara and on the person upon whom the act is forced only qaza is necessary and not kafaara.

*167 *(Alamgiri vol.1 Page 190)*

*168 *(Fatawa Darul Uloom Vol.6 Page 411)*

THINGS WHICH NULLIFY THE NEED FOR KAFAARA

1. Haidh (monthly period) or
2. Nifaas (after child birth blood discharge)

THOSE THINGS THAT BREAK THE FAST BUT DO NOT MAKE KAFAARA COMPULSORY AND ONLY MAKE QAZA COMPULSORY

1. Applies medicine via the anus'
2. When forced to break one's fast (even it be in the case where one is forced to have sex);
3. Ejaculation after stimulation of sexual areas;
4. Sex with a sleeping one; (qaza due on the sleeping woman-kafaara and qaza on the man if he is fasting);
5. Woman put some drops (of anything) into her private part according to the correct mazhab'
6. Someone put his finger (which was wet with water) into his anus;
7. Woman put her wet finger into inner vagina;
8. Man put cotton or wool inside his anus;
9. Woman put cotton or wool in her inner vagina;
10. Masturbation **169*
11. When a person ate after having a wet dream (thinking that his fast broke) **170*
12. When a woman intentionally broke her fast then her monthly period started or nifaas began **171*
13. When one had sex thinking it to be pre-dawn **172*
14. When one broke the fast due to labour pains or delivery (child birth) or haidh **173*
15. Ejaculation takes place due to kissing and embracing a female or just sitting near a woman **174*

**169 Durre-Mukhtaar vol.2 Page 134*

**170 Ibid Page 149;*

**171 Ibid Page 151;*

**172 Ibid Page 143*

**173 Ibid Vol. 1 Page 202;*

**174 (Hedaya Vol. 1 Page 202).*

THOSE THINGS WHICH ARE NOT MAKROOH WHEN FASTING

1. Kissing;
2. Embracing and caressing one's wife. 1 and 2 when one is at ease i.e. ejaculation or sex will not result;

MISCELLANEOUS

1. The fast will not be affected if medicine is inserted in the private part before the beginning of the fast but will be invalidated if inserted during the state of fasting *175
2. One can have sex in the time from sunset to pre-dawn, in the month of Ramadhaan *176

FACTORS THAT RENDER ITIKAF VOID

1. Itikaf is also rendered void by sexual intercourse whether done intentionally or by mistake, and whether done during the day or night, inside the masjid or outside, and whether emission results or not. In all these cases, the Itikaf is rendered void.
2. Kissing and cuddling is not permissible during the course of `Itikaf. If this causes emission, then the Itikaf is rendered void. However, if no emission results then not withstanding its illegality, the Itikaf is not rendered void. (Hedayah)

*175 *(fatawa rahimyah Vol. 2 Page 29 Eng).*

*176 *(sura baqarah ayat 23).*

Fear of Allah

Abstinence from Sin

Steadfastness on Shariat

Tolerance in Difficulty

Integrity in Dealing

Nobility in Character

Gratefulness for Allah's favours.

Fasting

"O Muslims Fasting is prescribed for you just as it was prescribed for those before you, that it may guard against evil

— Quran: 2:183

Lailatul Qadr

It is related by Hazrat Aysha (R.A) that Rasulullah صلى الله عليه وسلم said "Seek the Night of Power in the odd nights of the last ten days of Ramadaan"

— Bukhari

A.H. Nathie — Calligrapher